THE CHURCHMAN.

VOL. X.—NO. 40. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 TIM. III. 15. WHOLE NUMBER 508.

PUBLISHED FOR THE PROPRIETORS, NEW-YORK, SATURDAY, DECEMBER 12, 1840. BY JAMES A. SPARKS, 111 NASSAU-ST. TERMS—$3 00 PER ANNUM—IN ADVANCE.

POETRY.

For the Churchman.

Ho, every one that thirsteth, come ye to the waters.
Isaiah 55 : 1.

I.

Ho, every one that thirsteth :
See ye where the waters flow,
Gleaming, gleaming, O how brightly !
In the blessed sunshine's glow ?
Not a ripple swells their surface,
Not a stain dark earth hath given,
Not an image meets their pureness,
Save the boundless vault of heaven.

II.

Ho, every one that thirsteth :
Taste ye of the living wave—
Why delay ye, when 'tis proffered
To the monarch and the slave ?
Not the needy or the lowly
Shall the waters make to blench—
Not the proudest or the noblest
Here may fail their thirst to quench.

III.

Ho, every one that thirsteth :
Would ye now for ever live—
Would ye know the priceless blessing,
That your Lord alone can give—
Here behold his bright stream flowing—
Taste its waters sweet and clear—
They will quench the spirit's yearning,
They will hush each earthly fear.

IV.

Ho, every one that thirsteth :
Though no price your hands may hold,
Sure the draught of God, salvation,
Is not bought with worthless gold :
It is given fully, freely—
Yea, 'tis urged on ye to drink—
Why will ye refuse the favor ?
Why your hearts within ye shrink ?

V.

Ho, every one that thirsteth :
Would ye never thirst again ?
Would ye never feel the torment
Of eternal years of pain ?
O then haste ye, where the waters
In their fadeless beauty flow—
There, partaking of their freshness,
GOD shall free you from your wo.

VI.

Ho, every one that thirsteth :
Hear ye not your Saviour call ?
See ye not those choicest treasures
Which he proffers now to all ?
O then hasten to the waters—
Drink ye, drink ye, ere you die ;
Drink ye, and ye shall be gifted,
With an endless life on high. ION.

For the Churchman.

TO A DYING INFANT.

Come to me, dearest ! lay thy head
Upon thy mother's breast ;
And lift those sweet blue eyes and smile
As if thou lovedst its rest ;
For it is midnight with my heart,
And every star that shone
So brilliant in life's firmament,
Is waning, or has gone.

My God ! I would not pine at aught,
Thy justice should decree ;
Yet spare this fluttering leaf, that hangs
Upon a blasted tree ;
For she is life's Æolian harp,
And as its storms rush by,
Draws music from its tempest cloud,
And sweetness from a sigh.

Father of mercy ! many a pang
Has pass'd this aching brain—
O tear not thou another link
From feeling's broken chain !
In prayer I've asked submission still,
To say, "Thy will be done ;"
But like the seashell far removed,
Love murmurs for its own.*

There's not a joy e'er sprung for me,
But wither'd where it grew ;
And not a hope has sunn'd my path,
But left its shadow too.
Is it from evil days to come,
That Thou wouldst take my child ?
And win for its eternal home,
The pure, the undefiled ?

O. Father, from that better land,
That faith has shown my heart !
Thy spirit comes at earthly call,
Submission to impart.
Pure falls the snow from yonder cloud,
And pure my child shall be ;
A snow-flake death *may* sweep from earth,
So it but drift to Thee. S. W. C.

---

* And for its birth-place moans,
As moans the ocean shell.
Hemans.

THE SECOND CENTURY.

It is well worthy of being remarked that this age is the one of most importance to us as members of the Church of England, for in it we have our own distinctive principles developed beyond a doubt, and none which are opposed to us ; we have infant baptism, we have regeneration in baptism, we have the three orders of the clergy, we have the supremacy of bishops, we have the apostolic succession, we have Scripture as a standard, and tradition as accessary ; and we have not papal supremacy, nor transubstantiation, nor, in short, any of the points in dispute between ourselves and the Romanists on the one hand, and the Dissenters on the other. Up to this point we have the succession of men who had conversed with the disciples of the apostles, and up to this time, for any thing that can be shown to the contrary, apostolical doctrine and practice prevailed generally in the Church, and in all its high places.—*Rev. Mr. Beaven.*

The seraphim need no law to guide their fervor, and attune their songs ; but we require "line upon line, precept upon precept." And our Lord and Master has defined and established the method of secret prayer.—*Rev. W. Hamilton.*

THE SUCCESSION OF PROTESTANT BISHOPS ASSERTED ; OR, THE REGULARITY OF THE ORDINATIONS OF THE CHURCH OF ENGLAND JUSTIFIED.

Wherein the first Protestant Bishops are cleared from the Aspersions lately cast upon them by Mr. Thomas Ward, a Romanist, in his book, entitled, The Controversy of Ordination truly stated, &c. By Daniel Williams, a presbyter of the Church of England.

Voluntas inordinate post se trahit judicium rationis, ut verum judicetur illud quod placet. *Thomas Aquinas.*

London : Printed for Charles Rivington, at the Bible and Crown in St. Paul's Church-Yard, MDCCXXI.

To Stephen Parry, Esq., a member of the Honorable House of Congress.

Sir,—I come now to give you an account of what I have done, in compliance with your desires, in the Controversy of Ordination, which has already so frequently been brought upon the stage by the adherents of the court of Rome ; and since you have been pleased to be instrumental in engaging me in this cause, I think I can apply myself to nobody so properly to be my patron as to yourself.

I presume we are both agreed to waive the ordinary style of dedications, for I know you are much better pleased to be a patron without a compliment, than to want an opportunity to be truly such ; I shall therefore omit even your just praises, as well in your public as in your private capacity, and rather choose to give you some account of the subject debated in this Treatise.

The book you put into my hands, to which this is an answer, contains little or nothing new: it is only a collection of those little mean quibbles and falsehoods in fact which have been frequently urged before, and have been as frequently confuted : but it is the way of the priests and emissaries of the court of Rome, never to suffer any controversy to drop which they once engaged in : they make it even necessary to be supported, though by such low arts which men of ingenuity and sense would be loath to practise.

A very polite writer, (Burnet,) has observed with respect to philosophy, "that there is no temper or genius so improper for it, as that which we call a *mean and narrow spirit,* and which the Greeks call *littleness of soul.*" And truly I think the same may be said of those who engage in religious controversies, who are possessed with so mean, so narrow a disposition, as to sacrifice the eternal laws of truth to the interests of any faction ; but when this is practised in debates about matters of fact, it demonstrates the person guilty of it to be not only very wicked, but very foolish ; very wicked, because it undermines the foundation of all confidence between man and man, and in a word, is destructive of all social virtues. Very foolish, because matters of fact are generally more obvious to all capacities than matters of speculation ; and consequently the want of ingenuity is much more liable to a discovery, and more especially when the facts are such as are acted as upon a public stage, in the eyes of all men, and attested to future generations by public acts of state, public liturgies, public records, and all other requisites necessary to prove any fact.

This, sir, you will find to have been the case of the author of *The Controversy of Ordination truly stated, &c.* For when he denies that we had any bishops or ordinals at the beginning of the reformation, that we were forced to put up with a ludicrous consecration at the Nag's Head in Cheapside, &c., he raises an opposition to such evidences as must render him and his memory very contemptible : for who can, without a very great stretch of fancy, believe, that our first reformers should make civil and ecclesiastical laws, whereby consecrations should be made a necessary qualification in a bishop towards the possession of a bishopric, and compose and establish ordinals in order to such consecrations ; and farther, that public registers should appear in several of our public offices of these consecrations, and other ecclesiastical and civil requisites incident to their calling ; and yet notwithstanding all this, to believe still further that these laws were not submitted to, that these ordinals were not used, and that our first reformed bishops intruded themselves into bishoprics, contrary to all these laws, contrary to the testimony of all our public registers ; this, I say, seems to be such an imposition upon such reasonable creatures as men are, that none but persons strongly addicted to the civil interests of the court of Rome can be guilty of. Before they persuade us to believe those things, they must prove themselves to be as infallible in facts, as they pretend to be in faith.

But what is most observable in this controversy, is, the several slow steps and degrees it took, before it attained to the present pitch of perfection. In the time of Henry the VIII. nothing of this controversy was heard of ; but after the death of Edward the VI. in the Marian persecution, the covetousness of some, and the passion of others, ignorant and weak men, prompted them to dispute the validity of orders, either received or conferred by heretics ; but they were not uniform even in this, for the poorer priests, who had little to lose by the supposition of their want of a true ordination, were, upon their repentence or rather their relapse to Popery, admitted to the exercise of their functions, only with a few amendments agreeable with the superstitions of those times.

When Queen Elizabeth came to the throne, and those exiled bishops were restored, who had been forced to fly for the Christian cause in the former reign, there was nothing said at first against their ordinations ; so far from it, that the Pope himself (as you will find it observed in this treatise) was inclined to establish our liturgy in the vulgar tongue, in case he should be restored to his old usurpations ; but no sooner was this found to be a thing not to be effected, when those, who had rather be subject to the dominion of a foreigner, than to their own natural sovereign, launched out, in this as well as in other controversies, into very great degrees of extravagancy, as if the bounds of truth and falsehood were to have been determinable only by their humors. The only thing that surpriseth me, is, that natives of this soil, so remarkable for their modesty, should in some particular instances of that age, betray such a want of it ; certainly men that had such principles and inclinations about them, as the Romanish writers of those times appear to have had, must have been possessed with some other more powerful nostrum against blushing, than that which Titus Oats is reported to have used in a morning before he published some of his surprising testimonies.

I shall not revive the scurrilities of that time, by troubling you with an account of them : I shall only observe, that the subject of ordination was but slightly touched upon by the writers of that reign. For the story of the Nag's Head was not as yet invented, and the first writer wherein I find any mention made of it, is one Kellison, a man remarkable in nothing, but as the first inventor, or at least the first publisher of this story in the beginning of the reign of King James the first : his words are these : "The author of the book of the Schism of England, tells us how when your new superintendents were to be created, they, finding none to consecrate them, were fain to make their suit to a bishop of Ireland to assist at their consecration, who refusing, they made one another bishops. And as I have heard credibly reported, some of them were made bishops at the Nag's Head, with no other ceremonies than laying the English bible on their heads."

You are to observe, sir, that the latter part of this passage, which relates to the Nag's Head, is Kellison's own, and not to be met with either in Sanders' book, De Schismate Anglicano, which he refers to, or in any other writer during the whole reign of Queen Elizabeth. So that the credit of this story depends altogether upon this Kellison's reputation, which, as he had none to lose himself, so he was the fitter man to destroy the reputation of other men.

From this slender foundation, all the incoherent clamors relating to a Nag's Head consecration took its rise. How it has been since improved into a story attended by many circumstances, you will find some account of in this treatise. For you must know that Rome never wanted a genius for improvements of this kind, much more refined than any the heathen world have produced.

But one would think that if there had been any color for the truth of this story, it would have been sooner produced than the year 1608, which is near fifty years after the time it was supposed to be done ; and what is still more remarkable, is, that it was capable of improvements afterwards. Why was it not published entire at first to the world ? And why no sooner ? But Rome well knew, that such an unaccountable tale as this would not bear the telling, while the people of the age wherein it was transacted did survive ; and even in this they have been unfortunate, for there happened to be one surviving witness of noble birth, who had been present at archbishop Parker's consecration at Lambeth chapel, and openly testified the contrary to the world under his hand when they began to impose this story upon mankind. For so it happened that the old Earl of Nottingham was alive when this story came out, and we have his certificate to the contrary in Mr. Mason. This single testimony, if we had to deal with men of any ingenuity and modesty, would forever silence this calumny ; but the case is otherwise, and who can help it ?

I am very sensible that some of the prevailing principles of this age would save me the trouble of this vindication ; but since what I write is for the information of Christians, I am the less solicitous what opinion others may have of the present undertaking. Priestcraft we know is a word, of late, very much in vogue among the more licentious part of mankind ; and therefore a vindication of the priesthood among such men, may be looked upon as no very fashionable performance ; nor is this all, there is something yet more remarkable, and that is, that any person engaging in this cause is sure, not only to meet with the reproaches of those illiterate vain men, who have no other merit to recommend them, except a bold profaneness ; but he will also find himself no very grateful object to persons who pretend superior qualifications, and who ought to be patrons and encouragers of religion and virtue.

Rome has her ends in the vices and profaneness of these times. She has of late gained a very plentiful harvest, perhaps much greater than she can boast of from the restoration, until the late bold revivals of infidelity ; nor is this much to be wondered at, it being natural for men to run from one extreme to another, from profaneness to superstition ; what I now say, is not grounded upon speculation only ; but there are also many living instances of it now before us.

I know the free thinkers of these times think themselves the farthest from superstition of any people in the world ; but herein they are much mistaken, not only upon the account that they are generally superstitious in their infidelity, but because the one is the parent of the other ; and we may presume this reason swayed with some jesuits of late to turn converts, not to Christianity, but to irreligion. All the world knows the latitude of those people's principles, and how well qualified their consciences are for such an undertaking. *Overturn, overturn,* is the principle they go upon in order to establish their superstition ; the effects of it are too visible.

But it is some comfort to the religious part of mankind, that the Christian priesthood has a few remaining patrons, such as yourself, even among those in high places, who notwithstanding the discouragements they labor under, in some measure upon this account, yet dare own themselves to be Christians.

It is for the sake of such as these that I have taken upon me the present trouble, lest there should any doubts arise in the minds of such men concerning the validity of the priesthood of the Church of England, whereby I doubt not, but I shall satisfy any reasonable and really religious disposition ; and as for those I write against, I do not despair even to convince some of them, I mean those who are men of honor, men of honesty and men of learning, who hate misrepresentations in matters of fact, whenever they find them, who by their birth and education, are above such little mean arts as those they will find I have been forced to oppose. There are others indeed of my adversaries who I have no manner of hopes to gain upon : they are these : the priests, the women, and the ignorant laymen. I am sensible these are not to be satisfied by a much more learned pen than mine, because the most evident facts, when they are against them, are false ; and the most inconsistent story, when on their side is true. I leave these to be convinced by a superior being.

There is one thing that requires an examination, and that is what Mr. Ward has said upon the head of contradictions, which he very freely lays to the charge of the Church of England in her articles, homilies, &c. These contradictions he is very loud about, and spares no words to represent our ecclesiastical constitution just as he himself would have it ; this is not much unlike the usage the primitive Christians received from the heathens of old. For they were used for their diversion to have them baited in the skins of wild beasts. But Mr. Ward has been very awkward in his management in this, as well as in other things.

He brings one passage out of the Homily against peril of Idolatry, and another out of the Homily of the Gifts of the Holy Ghost, which in his blind opinion contradicts one another, because one maintains that it appeareth not by any story of credit, that true and sincere preaching hath endured in any one place above one hundred years. But that it is evident that images, superstition, and worshipping of images and idolatry, have continued many hundred years.

But on the other hand, in the second Homily referred to, our Church maintains that our Saviour departing out of the world unto his father, promised his disciples to send down another comforter that should continue with them for ever, and direct them into all truth ; which thing to be faithfully and truly performed, the Scriptures do sufficiently witness : neither must we think that this comforter was either promised, or else given only to the apostles, but also to the universal Church of CHRIST, dispersed through the whole world. For unless the Holy Ghost had been always present, governing and preserving the Church from the beginning, it could never have sustained so many great brunts of affliction, with so little damage and harm as it hath.

The contradiction between these two passages it seems is, that whereas the first Homily maintains that *true and sincere preaching* hath endured in no place above one hundred years, and this latter, that true faith, by the promised assistance of the Holy Spirit, was to continue forever. But if Mr. Ward had allowed himself a little time to think, and softened a little the hurry of his zeal, he might easily have disentangled himself, and saved his blunder for another opportunity, though I must own, I do not find he had any reason to be frugal : he seems to have had enough of these for himself, and some to spare for others.

None can be ignorant, among the least pretenders to reading, that there were many heresies in the earlier ages of Christianity, nay, that no age whatsoever was absolutely free from those noxious weeds ; and therefore the Homily, represents the prevailing nature of error, that though there was hardly any age wherein true preaching had generally prevailed, yet there were several ages wherein idolatry and worshipping of images was almost universally practised ; these things are matters of fact, which appear upon the face of history, and therefore the Romanists ought to consider how the latter part of the antithesis is to be answered. But to conclude from hence, that the Church of CHRIST was not visible (which the second Homily contradicts) is to conclude contrary to the universal doctrine of all protestants ; I mean protestant in their wits, and I am not concerned for the rest. We do not deny the Church of Rome to be a true Church, and that she has maintained all truths necessary for salvation, and this we doubt not to be the effect of the ordinary direction of the Holy Spirit, nor doth the many notorious and damnable errors, which she now doth, and hath for many ages maintained, destroy those fundamental truths, which she holds in common with all Christians. This I take to be the meaning of both these Homilies, so that there is no such opposition between them, as Mr. Ward contends for.

To clear this point further, I shall remind you of a passage in archbishop Laud's conference with Fisher, with respect to the visibility of the Church of CHRIST. "That the whole Church cannot err in doctrines absolutely fundamental, and necessary to all men's salvation, seems to me (says he) to be the clear promise of CHRIST, St. Matt. 16. That the gates of hell shall not prevail against it : whereas most certain it is, that the gates of hell prevail very far against it, if the whole militant Church universally taken, can err, from, or in the foundation. But then this power of not erring is not to be conceived, as if the Church *primo and per se,* originally, or by any power it hath of itself. For the Church is constituted of men, and humanum est errare, all men can err. But this power is in it partly by the virtue of this promise of CHRIST ; and partly by the matter which it teacheth, which is the unerring word of GOD, so plainly and manifestly delivered to her, as that it is not possible we should universally fall from it, or teach against it in things absolutely necessary to salvation."

This, sir, is the received doctrine of our Church in this point, and if Mr. Ward had read and considered things a little more, he would not, I hope, have so rashly charged our Church with contradictions.

One thing more I have to trouble you with, and then I have done, and that is a curiosity communicated to me by my worthy friend Thomas Rawlinson, Esq., which clears the dispute about the time of the coming out of king Edward the VI. ordinal, which Mr. Ward says was not published till the year 1551, which is after the time when two of archbishop Parker's consecrators are supposed to be consecrated by it. But I find the ordinal published in the year 1549. The title of it is this : *The forme and maner of Makyng and Consecratyng of Archebishoppes, Bishoppes and Priestes and Deacons,* 1549, and the last page, *Richardus Grafton, Typographus Regius excudebat, Mense Martii A.MDXLIX. cum privilegio ad imprimendum solum.*

This is a curiosity which perhaps Mr. Ward could not easily make himself master of, they are only to be met with in such repositories of rarities, as Mr. Rawlinson has with great expense and industry collected. But you will find Mr. Ward capable of no excuse, notwithing this, for there are evidences common enough besides to have instructed him in the contrary of what he has asserted, as you may easily judge if you will be at the trouble to consult the third page of this treatise.

I hope sir, you will excuse the length of this dedication ; my design by it is to make it as useful as I can to pave the way for what follows, as well as to express the great respect which is due to you from

Sir, your most obliged humble servant,
DAN. WILLIAMS.

THE INTRODUCTION.

Those, who are acquainted with the faith and practices of the primitive Church, can be no otherwise than sensible that the reformation from the corruptions of popery in this nation was carried on in a more regular way, and more agreeable to the true primitive principles of the Christian religion, than in any other part of Europe, where courage, sincerity and piety prevailed against the spiritual impositions of Rome.

This adherence to antiquity hath procured the Church of England a great many enemies very opposite in their principles to one another. But none have been more artful in their assaults, than those who have sacrificed all their reasonable and religious faculties to the interests of the court of Rome ; and all this at the expense of truth and honesty. A very particular instance of this we have now before us. This gentleman, who writes himself Thomas Ward, hath of late been very industrious, both in prose and verse, to represent our reformation in the most odious colors to the world. As to his poetical history,* I shall take no further notice of it, especially since all men who are acquainted with that great turn in our affairs, cannot but be sensible of the exactness of his judgment in choosing to convey such a history as he has written to the world in the way of a poem, for nothing short of a license from Parnassus could in any measure excuse a man in vending such fables for historical truths.

It is another book since written in prose, which is the occasion of this present trouble, though it is my opinion he had much better have kept to his verses still, or else have had a little more regard to that saying of Tully's, ne quid falsi dicere audeat, ne quid veri non audeat.

The title of this book is this : The Controversy of Ordination truly stated, as far as it concerns the Church of England by law established, &c. Also, Contradiction authorized by the canons and articles of the Church of England, with some reflections upon the same. By Thomas Ward, author of the History of the Reformation. London, printed, 1719.

There is nothing which the Italian faction amongst us are more artful in, than when they endeavor to persuade the world that our ordinations are invalid ; they will stick at no falsehoods to support this presumption, and this any body may see who will give himself the trouble to peruse this treatise. They know very well what an influence the want of a true Christian ministry must have with sober understanding Christians ; and if they could but once gain this point upon us, they may then think they have effectually done our business and their own too. But if we are not able to defend the regularity of our orders against any thing that such writers can say against them, I am sure we deserve to lose all our right to administer in holy things. For their principal objections against us are founded in the most notorious falsehoods that ever were invented : so that there needs no art but to set matters in their true light for our vindication. This is what you are to expect from the ensuing treatise, where you will find the following points truly represented :

I. The validity of the English forms of ordination.
II. Their agreeableness to the ancient form of the primitive Church.
III. That the alterations made in them, in the year 1662, are no argument of their invalidity before.
IV. That archbishop Parker was consecrated by regular bishops.
V. What opinion the world at that time had of our ordinations.
VI. That our first bishops were true bishops according to our laws.
VII. The Nag's Head fable examined.
VIII. The falsehoods of the Nag's Head consecration further proved.
IX. That the Lambeth register is genuine.
X. That there was no necessity to produce registers in Queen Elizabeth's days.
XI. That Episcopacy was reputed a divine institution in Queen Elizabeth's days.

These chapters take in all that this writer hath said against our orders, or indeed any other of our adversaries. And as to the contradictions he charges us with in our articles, canons, &c., I thought to have passed it by with contempt, but considering what a clamor these men are wont to raise if anything of theirs, though never so trifling, be left unanswered ; you find I have taken sufficient notice of it in the dedication.

---

* History of the Reformation, from the time of Henry VIII. to Dr. Oats' plot ; in Hudibrastic verse. London, 1716.

COMMUNICATIONS.

For the Churchman.

Mr. Editor,—If your correspondent M. S. will consult the *Standard* Prayer-book, he will find the Amen printed rightly in both Litanies, after the *Gloria Patri* ; i. e., so printed that the people say it as part of their response.

Whether Bishop Sparrow read, or ever heard read, this *Gloria Patri* in the manner he describes, I know not. It certainly does not agree with old English Prayer-books. The Bishop's '*Rationale*' was first published (says Lempriere) in 1657 ; and I have before me a black-letter Prayer-book of 1673, in which this *Gloria Patri* is printed, in both Litanies, in two paragraphs, with the word 'Answer,' in full, above the second, and the Amen in the same type with the 'Answer' or response. It is clear that at the date of this Prayer-book the doxology was not expected to be said 'collectwise.' Are we then to regard Bishop Sparrow as evidence that it *was* thus read at an earlier date ? I confess I much doubt the fact : the change would have been very great in appearance, yet very needless, the ascription being, either way, a joint act of the minister and the people. As a matter of curiosity, will any of your correspondents who have access to older Prayer-books, say of Charles I., be kind enough to inspect these passages, and report to you the result ? TYPE.

For the Churchman.

Mr. Editor,—Perhaps it will be gratifying to the readers of your invaluable journal to learn that, not only in the Diocese of Toronto, Upper Canada, but in the Diocese of Mississippi, the "growth of sound Church principles have been cheeringly" manifested. Some days ago, I was requested by a very pious young man of my parish to acquaint him with the views of the Church on the subject of baptisms, which are, or had been, performed by ministers of the congregational denomination. I told him, that, inasmuch as the Church did not recognize the ordination of dissenting persuasions as valid, *their* baptisms were regarded as lay-baptisms. The performance of the rite by other than a "lawful minister" was held, by the Church at large, as irregular, but when done, as valid. But that there were a great many divines, as well in England as in this country, among whom I numbered myself, who maintained an opposite opinion. I was about to give him my reasons, when he rejoined, "If the authority to baptize forms a part of the commission, and if they have not that commission, they can have no right to baptize." True, I said, and because "to baptize" is ingrained in the commission itself, we have no right to take the authority from the hands into which GOD has placed it. And besides this, if our ritual were to speak for the Church, it would declare that lay-baptism comes not within the purview of her recognition. "It is quite clear to me," he said, "that if they have not the authority to preach and administer the ordinances, they have not the authority to baptize. I have been baptized by a congregational minister, and have been endeavoring to convince myself that my baptism is good, but I cannot do it—I now apply to you for baptism." He had been previously preparing himself for confirmation ; and, I suppose, in the course of his preparation, was led to make further investigations on the subject of baptism. He has joined our ranks from the pure conviction, after "diligently reading Holy Scripture and ancient authors, that from the Apostles' time, there have been these orders of ministers in CHRIST's Church : Bishops, Priests, and Deacons. And, "that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same ; and also by public prayer, with imposition of hands, were approved, and admitted thereunto by lawful authority." I baptized him on Sunday last. He had previously proved himself firm and consistent in the paths of piety and rectitude. Wherever he sees duty open before him, he walks right into it—he puts his hand, at once, to the plough, and, without looking back, strikes the straight furrow of obedience.

It is a very common practice among those who call themselves Churchmen, to frequent the public meetings of dissenters of all sects, and partake of the bread and wine which they administer. But my young friend, of whom I have been speaking, now considers such conduct too inconsistent for him, as a Christian, to be guilty of. As Christians, we are bound to adhere to the truth, and repudiate even the semblance of untruth. And, therefore, we must avoid, either verbally or by *action,* the utterance of untruth. But what is truth ? It is "conformity to fact or reality"—"fidelity"—"honesty." The opposite to this is untruth, and, therefore, must mean non-conformity to fact or reality—unfaithfulness—dishonesty.—If we, then, sincerely believe and know, from "Holy Scripture and ancient authors," that it is not lawful for any man to take upon "him the office of public preaching or ministering the sacraments in the congregation, before he be lawfully called, and sent to execute the same"—if we believe and know, that "those we ought to judge lawfully called and sent which be chosen and called to this work by men who have public authority given unto them in the congregation, to call and send ministers into the Lord's vineyard"—if, I say, we know and believe these things to be facts and reality, and hold them in theory : if, when holding such a theory, we go to hear the public preaching of unauthorized men, are we not justly open to the charge of not conforming to fact or reality, of unfaithfulness, of dishonesty, in a word of being guilty of an untruth ?

But I have heard it said, by Churchmen, who would not participate in their communion, but who frequent their places of public worship, that they know we do not believe them authorized to preach and administer the ordinances in the congregation. The question is, not whether they know what we hold, but whether by our presence we do not virtually admit their right to preach and administer the ordinances. For in what capacity do they stand in the pulpit, as the accredited ambassadors of CHRIST ? They maintain the validity of their ministry.—Our presence countenances the claims they set up, and by countenancing, we admit that they are accredited ambassadors of CHRIST, in the very teeth of our 23d Article and Rubrics. Is this Christian consistency ?

But let us urge the matter a little further.—St. Paul said that what happened among the Jewish Fathers, "happened unto them for ensamples : and they are written for our admonition, upon whom the ends of the world are come." Now, what did once happen among them ? In 2 Chron. xxvi. chap., we learn, that, when Uzziah "was strong, his heart was lifted up to his destruction ; for he transgressed against the LORD his GOD, and went into the temple of the LORD to burn incense upon the altar of incense. And Azariah the priest went in after him, and with him fourscore priests of the LORD, that were valiant men : And they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense : go out of the sanctuary ; for thou hast trespassed ; neither shall it be for thine honor from the LORD GOD. Then Uzziah was wroth, and had a censer in his hand to burn incense : And while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar." And the "high priest and all the priests thrust him out from thence." There are two points of view in which we can be participes criminis : as accessories before the fact, and accessories after the fact. If the high priest and priests had not withstood the King in his sacrilegious purposes, but rather had countenanced them, by which they would have lent their aid, they would have been accessories of his crime before the fact. And suppose the king had continued, day after day as long as he lived, to exercise the functions of his usurped office, and the people were to bring to him their victims to be offered up in sacrifice, and thereby countenance and admit the right claimed by the king to officiate in the priests' office, would they not have been accessories after the fact ? And if it were a crime in the king deserving punishment, would not priests and people, being participes criminis sui, deserve punishment ? Well, if these things "were written for our admonition," if it were *then* a crime to encroach upon the priest's office, it is a crime *now*. And inasmuch as none will assert that abetting any infringement of a divine law would have passed off with impunity in the days of Uzziah, neither can any one maintain, that the sword of justice will sleep forever, and not awake against *him*, who abets *now* the infringement of a divine institution.

It becomes us, therefore, to be aware of the danger of lending our aid to others in violating the institutions of God, by word or *by action*. If we are Christians, we must be the children of light, and we must walk as the children of light. But inconsistency is no badge of the children of light; and, therefore, if we are inconsistent, we belie our profession, and darken our light.

I will conclude with one more remark. If schism be sin, it behooves us to consider whether, by encouraging schism, we are not guilty of the sin. C. A. F.

Mississippi, 10th Nov. 1840.

For the Churchman.

I wish to offer a few reasons for not believing that the prophecies of the Old Testament will be accomplished in the literal restoration of the Jews to the land of Palestine.

1. The predictions of the return of Israel were uttered either before or during the time of the captivity in Babylon, and related to the restoration of the tribes from that bondage to the land of their fathers, and were fulfilled when they were thus restored, the city of Jerusalem rebuilt, and the worship of the temple re-established.

2. It may be regarded as a rule in the interpretation of prophecy, that the prophets did not extend their views beyond the time of Christ, but always regarded him as the great subject of the prophetic word, and we are to receive the testimony of Jesus as the spirit of prophecy. So far then as the prophecies were to be literally fulfilled, they have been accomplished in the restoration of Israel, and in the destruction of Jerusalem. All prophecy since those days is to be understood in a spiritual sense. I mean all which was not literally fulfilled in those days. In other words, if not literally accomplished then, it never will be, and was never designed to be.

3. Since the establishment of the Gospel Church or kingdom of heaven in the world, those prophecies of the prosperity of Israel either have been, or shall be, *spiritually* fulfilled in the calling and ingathering of the Gentiles into the Church; and also still further in the salvation of the Jews, and their return to the service of Immanuel. This, Paul intimates in the eleventh chapter of his epistle to the Romans.

4. The return of the Jews to Jerusalem is nowhere spoken of in the New Testament. The dispersion of the Jews and the destruction of the nation, as such, is represented as final. Nor do the Apostles seem to have understood the prophecies as yet to be literally fulfilled after their days.

5. There seems nothing desirable to be accomplished by the restoration of the Jews. They were made a peculiar people that they might be the depository, as a nation, of the knowledge of the true God, and that they might be preserved until the Messiah should come, so that it might be manifest that he sprang out of Judah, and that he had the right to rule. These objects having been obtained, the promised Saviour having come, there is no grand design to be brought about by the re-establishment of Israel in the Holy Land. The glory which excelleth has come, and the most glorious fulfilment of prophecy consists in the prosperity of the Church, and enlargement of the reign of grace among men. To Messiah shall the gathering of the people be. All in heaven and on earth are named in him—and he is the Head of the Church, which is the pillar and ground of the truth. Palæmon.

For the Churchman.

EXHIBITION OF THE NEW ORGAN IN ST. JOHN'S CHAPEL.

No one who was present upon this occasion, and whose soul was tuned to holy themes, could have failed to have been delighted and inspired with the finished performances of the evening. The quiet but earnest expressions of admiration which were heard from many, and the hushed attention which pervaded the immense audience, spoke well for its character, and gave encouraging indications of the public taste in sacred music, which certainly has not received that attention which its great importance and high merits should command. *Church* music, especially, has been very much neglected among us, and a bad taste has of late been gaining growth in many of our choirs, which has exhibited itself in a strange commingling of sacred and profane, devoid of power alike to please the ear or improve the heart. But we were glad to perceive that the selection made by Dr. Hodges, was eminently free from any such amalgamation, as indeed might have been expected from one whose genuine taste and perfect knowledge of his profession are undoubted. The voluntary, by Dr. Hodges, was the most perfect performance of the kind we have ever listened to. It forced upon us more strongly than ever the conviction that the organ—that master-instrument—requires a *master-hand* to develop its wondrous powers: the performer must not only possess a scientific knowledge of the instrument, but he must also possess a refined taste, great feeling, and the faculty of combination.

The vocal parts, consisting of anthems and solos, were well sustained—the former in particular. "In the beginning was the Word," was sung with great expression and effect; as also "Praise Him with the sound of the trumpet" the organ to which was characterized by a charming variety. The *Gloria Patri*, from the *Nunc Dimittis*, was a fine specimen of Old Cathedral music, with all its peculiar dignity and sublimity, and was well sung. But as it is not our purpose to enter upon a minute criticism, we will confine ourselves to a brief notice of one of the anthems which to us appeared to possess great merit, viz.: "In the beginning was the Word," John 1, by Dr. Hodges, and which, in our opinion, entitles him to be ranked among the first composers of sacred music. The opening strains were peculiarly expressive of the dark, unfathomable mystery of the eternity of the Godhead; and as they went on increasing in strength and emphasis, they were full of the wonder of God made flesh—"and the Word was God." A most sublime and enrapturing strain of rejoicing was then taken up, commencing with the words, "and we beheld His glory," which swelled, and swelled, as though the theme could not be sufficiently magnified. How appropriately, and with what great effect might this piece of music be introduced into our Church services for Christmas day! We hope that it will not be long before we shall have the pleasure of hearing it again. Dr. Hodges need not fear to stake his reputation upon its merits. It speaks so much of the sublimity of Scripture, it is fraught with so much of the purest harmony, and it is so redolent of holiness, that it cannot fail to meet with the recompense—"them that honor me will I honor."

For the Churchman.

Mr. Editor,—There is so much *point* in the following extract from a letter which I have just received from the Agent of one of our Bible and Prayer-book Societies, that I think it deserves a place in your columns. May it "stir up the wills" of Churchmen, and "plenteously bring forth" in them the needed aid." A.

EXTRACT, &c.

"We are reduced to less than 200 Prayer-books, with an EMPTY treasury. We must print another edition on Faith, in the Hope that CHARITY will come timely to our aid."

THE CHURCHMAN.

SATURDAY, DECEMBER 12, 1840.

☞ The Office of the Churchman is removed from 124 Fulton-street to No. 111 Nassau-Street, up stairs.

The Important and Interesting Debate, *on the claim of the* [Roman] *Catholics to a portion of the Common School Fund: with the arguments of counsel before the Board of Aldermen of the city of New York. On Thursday and Friday the 29th and 30th of October*, 1840. New York: published by the Proprietor of the New York Freeman's Journal, 150 Fulton street.

We have read this debate chiefly with the view to ascertain from the gentlemen of the legal profession who have taken part in it, what are the law and policy of the state of New York, on the subject of normal education.

Mr. Sedgwick and Mr. Ketchum agree in the position that it is competent for the state to provide by legislative enactments for the education of the people. Right or wrong, says Mr. Sedgwick, the people of this state have declared, "We will interfere—no man shall come up to his majority and claim the right of voting without that education which shall prepare him in part to exercise that right. He shall have at least a portion of that instruction, without which he is a firebrand in the midst of a magazine." "To me," says Mr. Ketchum, "it is most manifest that this community is bound to furnish the rudiments of a common education. The state is bound to do this, and to do it by some public system—by some ordinance or by some law; the state is bound to make provision for furnishing this education."

In this view we entirely coincide.

Mr. Sedgwick and Mr. Ketchum also agree that it is the duty of the state to *provide*, and that they have in fact provided, for the *moral* education of the people by means of the Common Schools. "The state," says Mr. Sedgwick, "intends to give a 'secular' and moral . . . . education:" and again: "The Common Schools have meant from the beginning to teach the children the great moral precepts, 'Thou shalt not steal, Thou shalt not lie,' and others." "We undertake," says Mr. Ketchum, "in these Public Schools, to furnish this secular education, embracing, as it does, not solely and exclusively the common rudiments of learning, but also a knowledge of good morals, and those common sanctions of religion, which are acknowledged by every body."

This, also, has been our own opinion, and we are happy to find it thus ably sustained.

But now comes a further and most important question. Since the legislature of the state has undertaken to provide for the moral education of the citizens, what STANDARD of morals does the legislature design to adopt? A standard of some kind must be had, or else morals can never be taught. Is the standard then by which the Legislature intend the children of this state to be educated, to be the standard of Heathens, or Jews, or Atheists, or Deists, or Mahommedans or Christians? For the word *religion* we care nothing: it may be expunged from the language without detriment; and perhaps, in the present bewilderment of men's minds, with benefit. In propriety of speech, as well as of thought, we take *morals* to be the generic term of which *religion* is only a species or an attribute. By morals we mean the science which explains the relations, and their resulting duties, which exist between Almighty God and his accountable creatures; and which, because they *bind* men to the service of God, are aptly enough called (from *religo, to bind*) *religion*. The only question in which we have any solicitude—and in this we do feel a deep solicitude—is, whether the legislature of this state, in requiring and sanctioning a system of moral instruction for the education of the people, have also required and sanctioned the doctrine of our Saviour as the basis and standard of morality? On this subject we are sorry to say that Mr. Sedgwick and Mr. Ketchum, if we rightly understand them, have expressed an opinion the opposite of that which we have been accustomed to entertain.

Mr. Sedgwick, speaking of "the nature of the instruction" to be given, says: "The law makes no provision in the matter. If the Koran was taught in a common school, the law would not interfere—the law would not shut the school; it must be got at in some other way. This, the very essence of the matter, was left, and doubtless intentionally left, to the people of the state and to this honorable body; throughout the state the people elect their officers for the management of these schools; here it is done through this body, who are elected by the people."

Mr. Ketchum says: "Religion is the foundation of sound morals; that no man will deny; we do not live in an age when any man denies it. Sound morals are essential to the preservation of the community; why therefore shall not the city be taxed for that which is essential to her preservation? Why shall she not be taxed for laying the foundation on which sound morals and sound political institutions rest? I will tell you why. We are divided into different sects, and if we were taxed for the support of religion, it would happen—it could not be prevented—that a man would be taxed for the support of a religion in which he did not believe—and which he regarded as injurious. I should be taxed to support the Jewish religion; Dr. Brownlee would be taxed to support the Catholic religion; and the reverend gentleman who has addressed you here to-night, would be taxed to support Dr. Brownlee's religion. And would they pay the tax? No; for it would be a violation of conscience;" &c.

It appears then from Mr. Sedgwick and Mr. Ketchum, that the legislature have neither made nor designed to make any provision for the inculcation of Christian morals. The managers or teachers of the Common Schools may adopt text books which teach, according to the Koran, the lawfulness of polygamy; or which dispense with, according to the Jewish code, the precepts on the Mount with which our Saviour "fulfilled," or filled up and enlarged, the meagre outlines of the Mosaic law; they may obliterate, in great part, the distinctions which our Lord has established between right or wrong, virtue and vice, and substitute Jewish, Mahometan or Pagan morality in the place of Christian morality, and yet no man can call them to account and convict them of a violation of the letter or spirit of the legislative enactments. For the legislature, Mr. Sedgwick says, has intentionally left the matter free; and a tax for the support of Christianity, according to Mr. Ketchum, must not be imposed, out of tenderness to the conscience of the Jew.

This is certainly very different from the theory which we had formed in our own mind respecting the governmental education of this State. We had supposed that the legislature designed to provide for the moral education of its citizens; and inasmuch as moral education implies, in its very nature, a rule or standard of some sort, we had supposed that it might be fairly assumed to be the design of the legislature of a Christian country to prescribe Christian doctrine as the rule or standard of its system of moral education. But Mr. Sedgwick and Mr. Ketchum tell us that we are wrong; and in so saying they, in our judgment, yield to Bishop Hughes his premises; and yielding him his premises, they put it out of the power of the reasoning portion of the community to escape from his conclusion.

For, setting aside the word *religion*, which is useless and breeds nothing but confusion in the argument, this is precisely the ground which Bishop Hughes has assumed. The state, he says, imposes a tax for the education of the citizens, and inclusively for moral education. But the state prescribes no rule or standard of moral education. Citizens of all denominations are left free to prescribe their own standard, or a standard for their own children. We (the Romanists) choose to avail ourselves of the right conceded to us by the state: we choose to prescribe the standard for our own children, and not to accept that which the managers of the Public Schools have provided for us without the sanction of legislative authority. We charge it as a usurpation on the Trustees of the Public Schools, that they have established any standard. Be the standard what it may, Christian, Jewish, Mahomedan or Pagan, the state has neither prescribed nor sanctioned it. Neither did the state suppose that the people would give moral instruction without a standard of morals; for this would be either impossible or subversive of all social institutions. But the state has left the citizens free to prescribe their own standard; and therefore in the exercise of this freedom, and in order fairly to carry out the design of the state, we demand our portion of the public money, in order that we may dispense moral instruction to our children by a standard of our own prescription.

Now it seems to us that the only way to meet this demand is, to say that the legislature, in providing for the education of the citizens, designed to establish Christianity as the standard of education; that the Trustees and Superintendents of the common schools have carried out the design of the legislature; and that inasmuch as the standard which they have adopted may plead legislative prescription, it is the duty of Romanists as of all other citizens to pay their taxes for the support of the system actually established, whether they like it or not. This ground we could wish to have taken; nor do we see that it would involve any violation of conscience whatever. Mr. Sedgwick and Mr. Ketchum, however, have removed this ground from under our feet. We can therefore make no issue with Bishop Hughes; but are obliged to confess that we see no reason why the Romanists should be left to lose the benefits of the public fund, except on condition of conforming to a standard which the legislature has not prescribed.

Should the matter come before the legislature, and be there brought to an equitable decision, we apprehend that one of these two things will be the result: either the legislature will grant the petition of the Romanists, or the legislature will sanction and impose some fixed standard of moral education.

We are well aware of the difficulty of separating the *practical* or *moral* from the *dogmatic* of Christianity. In our view of Christianity, such a separation is impracticable. Still it is no more than what other governments have attempted; and what the Trustess of the Public Schools have themselves aimed to accomplish. We are not prepared to recommend this course to the legislature; but our opinion is, that unless they shall adopt it, they will be driven in equity to the alternative of granting the petition of the Romanists; and consequently, similar petitions from other denominations.

We cannot leave the subject without pointing out what seems to us a dangerous fallacy in connexion with it: one which we have combated on former occasions, and traces of which are manifest in the debate before us. The fallacy is, that morality, in its principles, precepts and motives, is to be conformed to public opinion. We call this a fallacy, because the very fact of dispensing moral instruction to the public involves the office of forming the opinion of the public by means of that instruction. The legislature have repudiated this fallacy. In providing for the moral education of the people of the state, they have in effect declared their determination to form, as far as is in their power, the public opinion of the people of the state.

The single question therefore is, by what standard of morals does the legislature design that the public opinion of the rising generation of this state shall be formed? By the Christian standard? If so, let them avow and define it. By the standard which the Trustees and Superintendents of the public schools have virtually erected? If so, let them give it their sanction. By the standard which the people in their individual or denominational capacities may choose? If so, let them provide for a *pro rata* distribution of the funds.

The sensitiveness of the legal gentlemen engaged in this debate on the subject of the recognition and establishment of Christianity by the laws of the state, has somewhat surprised us.—For it does seem to us most manifest that Christian morals, as distinguished from, and superior to, the dictates of nature, and the morality of the heathens, as distinguished from, and superior to the moral code of Moses and Mahomet, are incorporated in the common and statute laws of the state, and form the basis of our civil institutions. A sufficient proof of this, as it seems to us, may be found in the laws respecting marriage alone: which our Saviour rescued from the dispensations conceded by Moses to the Jews "for the hardness of their hearts," and restored to its primitive purity as originally instituted in paradise. The institution of marriage, therefore, within its present guards and limitations, is distinctively Christian; and if the laws of the state respecting it are now in accordance with public opinion, it is yet an historical fact that they are not the product of public opinion; but that, on the contrary, the public opinion which is now spontaneously subject to them, is itself the product of the Church of Christ, and therefore not of human origin. Since then, the state has, in some sense, established Christian morals in their distinctiveness, why cannot it go forward, and give the legislative sanction to a specific code or form of Christian teaching, the object of which shall be to form the minds of the rising generation, confessedly and avowedly, on a distinctive Christian standard; including the principles and rules, the motives and sanctions of morality as set forth in the Gospel of Christ? The advantages of a state system, (though as Churchmen we are by no means prepared to recommend its adoption,) are, in a political point of view, great and numerous; but if we cannot, or rather *since* we cannot—for Mr. Sedgwick and Mr. Ketchum, (if we rightly understand them,) tell us it is out of the question—have a system which fairly acknowledges and establishes Christianity, and so makes it formative of public opinion; and since on the contrary we are forced to take up with a system which does not acknowledge Christianity, and which consequently does not form public opinion by the Christian standard, but which leaves public opinion to degenerate according to the established laws of human nature, and stands ready to follow and adapt itself to it, as fast as it degenerates, since this is the case, why then, as the safer and better alternative, we are inclined to wish that the fund might, by legislative enactment, be distributed to the various denominations, Romanists, Protestants, Jews and Atheists, who may use it, under proper securities and according to their abilities, to advance secular and moral education in their own way.

For the Churchman.

Mr. Editor,—In your remarks upon Bishop Horseley's exposition of the 45th Psalm, you say, "Without by any means questioning its correctness in the great outlines, you have never felt at liberty to follow him in the point in which he himself has deviated from the beaten track of catholic interpretation." Now, may I be permitted to ask, where has he done this? Calmet, in his comment upon this psalm, says, "The Chaldee version (under the name of the queen's daughters) understands the people of strangers, and the kingdoms of the nations, who should come to receive the law from the hand of Messiah; and, also, that most of the fathers understand by the *queen's daughters* the Gentile people, converted to Christianity and *joined* to the Church; and by the *queen* which is upon the right hand of the spouse, the Church of Jesus Christ. Bishop Horne understands by this, either the single Churches, or holy souls that accede to, and accompany the spouse; unless, he says, "we suppose, as some do, that the bride is the *Israelitish Church*, and then the attendants will represent the Gentiles." Here then is no unbeaten track; but one (we think) which both the Scriptures, as well as catholic interpretation, favors. And farther, that it can fairly be proved from Scripture that "a Hebrew Church" really exists, elsewhere than in the imagination. Christ expressly affirms, he came not to destroy the law and the prophet, but to fulfil: and the Church is said to be built upon the foundation of the apostles and prophets, Christ himself being the chief corner-stone. Christ, the apostles, and prophets, were all Jews; the first Christian Church was then a "Hebrew Church." Accordingly, we find our Saviour, when he sent forth his twelve disciples, commanding them, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel."

And if we will for a few moments examine the argument of the Apostle Paul to the Romans upon this subject, it will (I think) serve to make us cautious how we exalt ourselves as the true Christian Church, to the exclusion of the Jewish. Paul says, when speaking of his own people Israel, "Hath God cast away his people? God forbid! for I also am an Israelite." Again: "I say then, have they stumbled that they should fall? God forbid! but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness! for if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead? For if the first fruit be holy, the lump is also holy; and if the root be holy, so are the branches; and if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, (not *they among us*, as if we were the natural branches,) and with them partakest of the root and fatness of the olive tree; boast not against the branches; but, if thou boast, thou bearest not the root, but the root thee. Thou wilt say, then, the branches were broken off that I might be graffed in; well; because of unbelief they were broken off, and thou standest by faith: be not high-minded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee: for if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree, how much more shall these which be the natural branches be graffed into their own olive tree! For I would not, brethren, that ye should be ignorant of this mystery; (lest ye should be wise in your own conceits;) that blindness in part is happened unto Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved, as it is written; there shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them when I shall take away their sins."

So, it appears from the whole argument of the apostle here, that the Jewish Church is represented as the root and branches, the Gentiles merely as the wild olive, graffed in the place of some of the branches which were broken off through unbelief, and that this blindness or unbelief should continue until the fulness of the Gentiles should be brought in, and then God's covenant with his people Israel appears to be, that they should be turned away from their sins and ungodliness by their deliverer, who is to come to them from out of Zion. And to this the Apostle Peter has reference in the Acts, when exhorting the Jews to repentance for killing the Prince of life, (which he wot through ignorance they had done,) whom God had raised from the dead, that they might be converted and their sins blotted out when the times of refreshing should come from the presence of the Lord, and he should send Jesus Christ, which was before preached unto them, whom the heavens must receive until the times of the restitution of all things.

The learned Dr. Mede, Bishop Horseley, and many others, agree to this assertion of Scripture, that the General Conversion of the Jews (as a people) shall not take place until the fulness of the Gentiles be brought in, or as it is in another place expressed, until the times of the Gentiles be fulfilled; which shall be at the second advent of Christ at the end of this present dispensation, when God shall send (as St. Peter tells his brethren the Jews) Jesus Christ, which was before preached unto them, and then the great Deliverer should come who would turn away ungodliness from Jacob. Dr. Mede thinks the mystery of St. Paul's conversion was a type of the calling of the Jews: he says, "The Jews are not to be converted unto Christ by such means as were the rest of the nations, by the ministry of preachers sent unto them, but by the revelation of Christ Jesus in his glory from heaven, when they shall say, (not as when they saw him in his humiliation, Crucify him, but,) Blessed is he that comes in the name of the Lord; whose coming then shall be as the lightning out of the east, shining unto the west, and the sign of the Son of man shall appear in the clouds of heaven, and every eye shall see him, even of those who pierced him, and shall lament with the Spirit of grace and supplication, for their so long and so shameful unbelief of their so merciful Redeemer."

The Union which is celebrated in the 45th Psalm between Christ and his Church, you think all with unanimity of belief suppose to be consequent on the first advent. That individual believers are united to Christ by faith in him, all no doubt will accede to; but that the whole Church (which is espoused) hath yet made herself ready for her heavenly Bridegroom, that Christians have yet been called to enter in to the marriage supper of the Lamb, none we think will agree to. Christ's first advent does not answer to the description given of him as a mighty warrior, girding on his glittering apparel, or as *The Word of God*, who was clothed in a vesture dipped in the blood of his enemies—followed from heaven by his mighty armies—to make war in righteousness, and to smite the nations, ruling them with a rod of iron, and treading them down in the wine-press of the fierceness and wrath of Almighty God. This great event synchronizes with the mighty thunderings, proclaiming that God Omnipotent reigneth; and the call to be glad and rejoice, and to give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready. E.*

Remarks.—The point on which we consider Bishop Horseley to have deviated from the generality of commentators is, (as we before stated,) in applying to the *second* advent prophecies which they understand to be fulfilled in the *first* advent. We have yet to learn that either Calmet or Bishop Horne will sustain Bishop Horseley in this view.

It seems superfluous to say, that when we spoke of an "imaginary" Hebrew Church, we meant that it was merely imaginary to regard such a Church as existing now, or about to exist at any future time. That there was a Hebrew Church, we all know. That the first Christian Church was composed of converts from Judaism, is also true. The apostles themselves were Jews; and their countrymen and the remnant of the ten tribes were first gathered into the Christian Church. The Gentiles followed; and converts from among them outnumbered the converts from Judaism ten to one; so that "those days" (which Zechariah predicted) then came, when "ten men took hold out of all languages of the nations, even took hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you."

As to the "saving" or ingathering of the Jews spoken of in the 11th chapter of Romans, the apostle himself explains the nature of it when he says, "And they also, *if they abide not still in unbelief*, shall be graffed in." Blindness had happened to them in part in the apostles' day; but when they saw the dreadful judgments of God in Jerusalem, and beheld "the fulness of the Gentiles" flowing into the Christian Church, they also forsook their unbelief, and were gathered in great numbers into the Christian Church. If this prediction is to have any further fulfilment, either by ordinary or extraordinary means, it will be a fulfilment of the same kind: viz., conversion to the Christian Church, and not a return to Palestine. For that this prediction, to use the words of Dr. Hammond, "should still belong to any (yet future) return of the Jews in a visible remarkable manner, is no way necessary, the circumstances of the context applying it to those first times, wherein the epistle was written: and therefore Origen against Celsus, speaking of the Jews, saith, "We affirm confidently that they shall not be restored." And St. Chrysostom, in his discourse against the Jews, denies that they shall ever be returned to their country; and cites Josephus for that opinion that their "desolation" shall be perpetual. And so Cæsarius, Gregory Nazienzon's brother, being asked of the recreation of the Jews about the end of the world, answers resolutely, 'I shall never be persuaded that the Jews shall be recalled, nor indeed doth the apostle teach any such thing in the words that are well and truly delivered by him,' but not rightly understood nor applied by others." And all this seems to have foundation in the express words of Daniel, (ix. 27,) "He shall make it desolate even to the consummation." And the Jewish writing called *Seder-Olam* affirms the same, viz., "that after their second ejection out of Canaan, the Jews shall never return thither again." Others indeed have been of another opinion, that there shall be a visible calling of the Jews, and some of the ancients have joined thereto *the thousand years of Christ upon earth*, and pretended apostolical tradition for it; but have not by the Church of God been judged to have any just plea to it, and undoubtedly cannot deduce it from this place any further than this, that if they shall repent and believe in Christ, they shall yet be received into mercy."

For the Churchman.

WHAT CONSTITUTES A DUE NOTICE OF AN INTENDED EPISCOPAL VISITATION OF A PARISH?

Editor of the Churchman:

Sir,—Your paper, in common with others of the Church periodicals, publishes from time to time the order of Episcopal visitations, together with notices of intended confirmations. On referring to the 26th Canon, a question, I think, may be raised as to the sufficiency of such notices, if they are the only ones that are given. A case may occur of a clergyman's not taking the periodical: how then is the notice received from the Bishop? The 2d section of the above Canon, moreover, is to this effect: "That at every visitation it shall be the duty of the minister and the churchwardens or vestry, to give information to the bishop of the state of the congregation, under such heads as shall have been committed to them in the notice given as aforesaid." Now the notices in the periodicals ask no questions as to the state of a parish. I intend no disrespect to our Right Reverend Fathers by mooting this question: but it appears to me to be a point worthy of consideration, whether the Canon does not contemplate a *written* or *printed notice* under the bishop's hand and seal, addressed individually, and whether such an one would not have far greater weight than the present mode.

Canonicus.

Remarks.—The 26th Canon of 1832 does not specify *in what way* the Bishop shall give notice of an intended visitation. The custom, it is believed, prevails in all dioceses in which Church papers are published, of the Bishops' availing themselves of the columns of those papers for giving such notice; and it is further believed to be a fact, that notices sent in this way have *never failed* of reaching the clergyman concerned within the canonical time. If he does not take the paper, the notice may be received by him indirectly through those who do; and it may be presumed that a good clergyman will be satisfied with ascertaining, *in any way*, that his flock are to be favored with a visit from their chief pastor; and be that way what it may, this end of the Canon is answered. When such notices are found to fail, it will be time enough to complain of this mode of giving them.

And why is this mode desirable?

Every one at all acquainted with the facts in the case, knows full well that unnecessary postage is no small grievance to many of the very best of our clergy. Where a given object can be answered as well without it, it is every way reasonable and proper that the burden should not be imposed upon them. Hence it is that in this diocese, special notices of Conventions long since ceased to be sent; hence that similar notices of the ordinary meetings of the trustees of the Theological Seminary have been abandoned; and hence that notices of episcopal visitations have for many years been given through newspapers adopted by the Bishops of the several dioceses as their official organs.

It scarcely ever fails, at least in this diocese, that after the Bishop has arranged and issued his appointments for a visitation, further information received by him renders changes necessary; and these, often, in the cases of no small number of parishes, and not unfrequently in repeated instances. This, if Canonicus's plan were the only canonical one, and therefore binding, would frequently require several different sets of notices. Connect this with the consideration in the last paragraph.

Nor is it unreasonable to rate as another objection, that, in this diocese, for instance, between original and amended appointments, the Bishop would often have to send out, during one visitation season, and of course sign, seal, and direct, not less than 100 notices—often, perhaps, many more.

Sufficient unto the day is the evil thereof. We presume that whenever a Bishop finds that one of his clergy has failed to receive within the canonical time, his notice through the official organ of his diocese, he will stand corrected, and take care that that gentleman have no future cause of complaint.

The second section of the 26th Canon of 1832, recognizes the Bishop's right to put what questions he pleases, touching "the state of the congregation," to the minister, wardens, and vestrymen of each parish visited: and makes it their duty to reply to such questions as he may put. It does not, however, require of the Bishop to put such questions.

This provision was originally enacted in 1789. Fifteen years after, to wit, in 1804, the Canon was originally passed providing for annual parochial reports, which, under various modifications, has been continued, until it now appears as the seventh of 1835. This may not unreasonably be considered as in a measure superseding the above named provision of the 11th Canon of 1789, now the 26th of 1832. Albeit the continuance of the latter is wise, as it recognizes the Bishop's right to institute inquiry, from time to time, respecting "the state of the congregation," under what "heads" he pleases; thereby screening the fathers of the Church from any plausible pretext for a complaint, by refractory sons, who do not wish their proceedings to be too narrowly inspected, that they are transcending their canonical powers.

In this diocese, it is well known that the Bishop has signified, through the medium of the journals of divers Conventions, under what "heads" he wishes "information," in the parochial reports, respecting the "state" of his several congregations. A compliance with these wishes would probably answer every purpose designed by Canonicus in his laudable desire for canonical conformity in this important and interesting matter. N.

The Heart's Ease; *or a remedy against all troubles; with a consolatory discourse, particularly directed to those who have lost their friends and dear relations.* By Symon Patrick, D. D. New York: D. Appleton & Co., 200 Broadway, 1841.

Bishop Patrick, the celebrated commentator on the Old Testament, is not only one of the most learned divines, but one of the best practical and devotional writers which the Catholic Church has produced. There is a depth and tenderness of thought, a variety of learning, and a chastened exuberance of imagination, in his Christian Pilgrim and Heart's Ease, which are in the pure vein of Catholicism, without any tincture of Romanist superstition or Puritan enthusiasm. His devotional works need only to be known in order to gain the love and admiration of the Christian community. We sincerely rejoice to see an American reprint of his *Heart's Ease;* and earnestly hope that the enterprising house that has published it may be amply remunerated. It is brought out in the handsomest style, and will form an appropriate Christian gift for the ensuing holidays.

The Christian Year: *Thoughts in verse, for the Sundays and Holy Days throughout the year. "In quietness and confidence shall be your strength."* 2d American edition. Lea & Blanchard, 1840.

The appearance of a second American edition of this work, destined, we hope, to as great popularity in this country as it deservedly enjoys in Great Britain,* induces us to call attention to its singular merit, although a passing reference to the volume has been previously made in the columns of this paper.

The design of Keble's Christian Year, as indicated by the title, is to bring before the reader on every festival and fast of the Church some thoughts appropriate to the season in the garb of poetry. The most careless observer cannot fail to notice the happy manner in which the various topics have been selected: at one time is chosen a thought from the Gospel or Epistle proper to the day; at another, some sentiment contained in the lessons at morning or evening prayer, or naturally suggested by them. These are presented in verse, and from the simplest incident, as well as from the most sublime idea, is drawn some lesson calculated to arrest the attention of the reader, while it sinks into the heart, and contributes to render him a better man and a better Christian.

The prominent features of Professor Keble's writings, as exhibited in the present compositions, may be briefly stated as a firm reliance on the Divine promises—a trust which no event in life can weaken, joined with the humility and patient resignation of one who knows that He who hath promised will assuredly make good His word. *In quietness and confidence* is his *strength.* A quietness which calms every turbulent feeling, a serenity which nothing can disturb; in joy, moderation, that he be not carried away to excess;—in misfortune, an assurance that although the face of Heaven be turned away for a season, yet it will not always be averted, but the sunlight of comfort and gladness appear on the rolling away of the cloud, and the cessation of the storm.

The lessons on the page of Keble will furnish the Christian reader many subjects for profitable reflection, and a frequent reference to the volume will tend to develope the higher graces of the Churchman's character. At one place he is taught to repress the querulous spirit which springs from an apprehension that he is forgotten by the deity on account of his obscurity:

"Thou art as much His care, as if beside
Nor man nor angel lived in heaven or earth:
Thus sunbeams pour alike their glorious tide
To light up worlds, or wake an insect's mirth:
They shine and shine with unexhausted store;
Thou art thy Saviour's darling—seek no more."

At another, he is bidden to listen to the voice of nature:

"In the low chant of wakeful birds,
In the deep weltering flood,
In whispering leaves, these solemn words—
"God made us all for good."

And again; when the ties of friendship have been severed by the rude hand of death, and the forms of those beloved are restored to their kindred dust, the mourners are instructed to derive consolation from the belief that the spirits of the departed are added to the glorious company of the blessed whom they hope to join:

"Far better they should sleep awhile
Within the Church's shade,
Nor wake, until new heaven, new earth,
Meet for their new immortal birth,
For their abiding place be made,—
Than wander back to life, and lean
On our frail love once more.
'Tis sweet, as year by year we lose
Friends out of sight, in faith to muse
How grows in Paradise our store.

Then pass, ye mourners, cheerly on,
Through prayer unto the tomb,
Still, as ye watch life's falling leaf,
Gathering from every loss and grief,
Hope of new spring and endless home."

To say that the noble task of the poet has been executed in a manner every way worthy of the subject, would be rendering praise all too faint. It is a contribution to the reputation of its author which will endure as long as true poetry dedicated to religion is esteemed—long as the praise of the Holy Church of CHRIST, the "Mother of Martyrs" is listened to by her children with delight.

---

* Where 25 editions have been published.

The additions by the American editor, the Bishop of New Jersey, (himself largely endowed with the gift of poesy,) will make the volume acceptable to general readers, as they render the design of the work more apparent.

We know of no book which we can more cordially commend to general circulation than this. Were it found in the family of every Churchman it would be deservedly esteemed, and many of its beautiful thoughts and pious aspirations be present to the mind in the hours of reflection and retirement. He who is in frequent communion with the sentiments of volumes like the present, can scarcely fail of becoming both a wiser and a better man—better instructed in his duties to his fellow men, and to the common parent and benefactor of all.

W.

ADDRESS AT THE FUNERAL OF CALEB TICKNOR, M. D., OF NEW-YORK; *Delivered at Salisbury, Con., September 23., 1840. By* ADAM REED, *Pastor of the Congregational Church in that place.*

This address, by a lineal descendant, as we are informed, of the celebrated Scotch metaphysician, is one of great excellence, marked by sound and scriptural views and forcible expression. We avail ourselves of it at present for the purpose of quoting a sketch of the late lamented Dr. Ticknor, furnished to the author of the address by the Hon. Samuel Church, of Salisbury, Connecticut.

"Dr. Caleb Ticknor was the youngest of a numerous family of children, and by the sudden death of his father, was early deprived of the care and protection of this parent. But, by the energies of a mother, and the generous aid of affectionate brothers, he was enabled to struggle against the depression of early adversity, and eventually place himself, while yet comparatively a young man, in the foremost ranks of his profession. A fondness of books, and a love of study and investigation, together with a frank and fearless spirit, soon discovered themselves in the youth, and gave promise of future eminence. The apprehension of his friends was excited by the appearance of pulmonary symptoms, before he had completed his professional studies; but this seemed to have soon subsided, and appeared no more, in an alarming character, until a few weeks before his death.

"The libraries of this town, and especially the Bingham Library for youth—the generous gift of his maternal uncle—furnished him, while a boy, with the means of information, and excited his youthful love of study. He ever after regarded this library with peculiar partiality; and, not many years before his death, increased it by the valuable donation of the whole of Harper's Family Library.

"Dr. Ticknor became a member of Union College, but was not able to finish a full course of collegiate studies. He was afterwards, however, complimented with the honorary degree of A. M., by that respectable institution.

"His professional life was commenced without the aid of money, or patronage, or family influence; but he relied for success upon his own industry and energies—thus furnishing a successful example to all young men, worthy of their imitation. His professional career has been brief, but it has been honorable and useful. He did not turn aside from study after he commenced his active professional duties, as is too commonly the case with professional men; but his love of science still continued. A sacred regard to truth, a fearless avowal of matured opinions—all these, combined with an honorable and gentlemanly deportment, procured him friends, patronage and distinction.

"Dr. Ticknor was not unknown as an author. His treatise on "The Philosophy of Living" constitutes the 77th volume of Harper's Family Library, and has received the favorable notice of distinguished men, both in this country and in Europe. And a more recent volume, entitled 'Medical Philosophy,' has increased his reputation as a scholar and physician.

"In all the tender connections and associations of life, our friend was ardent; and how well he deserved to be respected and beloved in all his domestic and social relations, the tears of wife, and brethren, and friends, can better describe than language.

"More than all, Dr. Ticknor was a Christian; and has furnished another to the numerous instances already known, how minds highly cultivated will yield to the evidences and influences of the religion of the Bible. For some years he has been attached to the Episcopal Church, and for some time before his death was a member of the communion in St. George's Church, New York, under the pastoral care of Rev. Dr. Milnor. And a letter from his brother, written at his bedside not many hours before his death, thus speaks of the dying testimony of our departed friend: 'He was very incoherent all night till seven this morning, when consciousness returned, and he spake on the subject of his approaching death—for he felt that he had but a short time to live—and his future prospects, in a most satisfactory and consoling manner. It was indeed more consoling than words can express, to hear him express his perfect readiness to leave the world, trusting entirely in the merits of CHRIST, and to exclaim, with clasped and uplifted hands, 'Come, LORD JESUS, receive my spirit.'

"Thus lived, and thus died, Caleb Ticknor—a man of fine accomplishments, but of finer dispositions; of goodly distinction, but of better promise; of ardent earthly hopes in his life, but of stronger heavenly hopes in his death."

For the Churchman.

LE BAS' LIFE OF WICLIFF.

Mr. Editor,—In your last paper you have stated that Mr. Le Bas has endeavored to prove in opposition to Lingard, and Sir T. More, that Wicliff was the first translator of the Scriptures into the English Language. Are you quite accurate in your position? Upon referring to Le Bas, I think that you will find that the point at which he has aimed, and with success, is, to show that "the task of presenting England with a *complete version* of the Old and New Testament still remained open for Wicliff." v. pp. 204, 208, 211, of Harper's edition.

INVESTIGATOR.

The statement of Sir Thomas More is, that the *whole* Bible was translated before the time of Wickliff. It is this statement which we designed to represent Mr. Le Bas as controverting.

CONFIRMATION.—In consequence of the extreme severity of the storm on Sunday last, the expected confirmation in *St. Mary's Church, Brooklyn,* did not take place. To-morrow, 13th inst., is now appointed for that purpose.

ERRATUM.—In the notice of the origin of St. Mary's Church, Burlington, in our last, which occured in the article respecting the Rev. GEORGE KEITH, for 1763, read 1703.

TO CORRESPONDENTS.

Owing to the quantity of matter on the same subject to which our columns were pre-engaged, we have been obliged to omit "Investigator" this week. He shall appear in our next.

"Clericus" has been accidentally omitted. It shall be in our next.

"F. M." also in our next.

In compliance with a polite invitation from Dr. Bedford, we have had the pleasure of attending his lectures on Anatomy. The lectures are popular, and there is nothing in the illustrations to offend the most fastidious delicacy. The audience is composed in great part of ladies.

Mr. Hunter also is delivering a course of lectures in the same place, the Stuyvesant Institute, on the principles and history of divine and human government.

We have not yet been able to attend them, but judge from the schedule that they are interesting and profitable.

☞ Bishop Onderdonk's second Lecture to Candidates for Orders, and Young Men expecting to become Candidates, having been omitted, on Sunday evening last, in consequence of the severity of the storm, will be delivered in Christ Church, to-morrow evening, December 13th. Service to commence at 7 o'clock.

SPECIAL MEETINGS OF THE BOARD OF TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

Extract from the Minutes.

AT a Special Meeting of the Board of Trustees of the General Theological Seminary, called in conformity to the 4th Article of the Constitution, by the Rt. Rev. the Bishop of New York, and held in St. John's Chapel, on Wednesday, November 4, 1840:

Present, Bishops Onderdonk, of New York, Doane and De Lancey; Rev. Drs. Berrian, Milnor, Barry, Smith, Taylor, and McVickar; Rev. Messrs. Forbes and Pardee; Messrs. Thomas L. Ogden, Verplanck, Gifford, and Wells; with the Treasurer and Secretary.

The meeting was opened with prayer, conducted by the Bishop of New York.

A communication from the Rt Rev. Bishop Whittingham was presented by the Secretary, and read as follows:

"To the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States:

"Gentlemen,

Having on the day of my consecration to the Episcopate of Maryland, requested my Rt. Reverend brother of New York to call, as by statute in that case provided, a meeting of your Board at which I might resign the Professorship I now hold in your Seminary; and having received a notice that such meeting has been called accordingly, for the fourth of the present month: I now beg leave respectfully to resign the places of "St. Mark's Church in the Bowery Professor of Ecclesiastical History," and Librarian of the Seminary; the duties of which my new official station leaves me no longer able to discharge. My warmest prayer and efforts shall never be wanting in behalf of the noble and most useful institution which I thus cease to serve in an official station.

Very respectfully,

Your servant in CHRIST JESUS,

WILLIAM ROLLINSON WHITTINGHAM.

Baltimore, November 1st, 1840."

The following resolutions were then unanimously adopted by the Board:

Resolved, That the resignation of the Right Reverend William Rollinson Whittingham be accepted; and that this Board communicate to him the sentiments of profound respect with which they have contemplated the fidelity, zeal and ability, that have ever distinguished him in the duties of his professorship. And, that while they cannot but regret the loss which the Seminary sustains in consequence of his resignation—they are happy that the occasion of it is so honorable to him, and so full of promise to the Church.

Resolved, That this Board do hereby express the high sense entertained by them of the devoted and faithful labors of Dr. Whittingham, as Librarian of the Seminary, in giving to his department enlargement and efficiency.

The following communication to the Board was then read:

"To the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States:

The Right Reverend William R. Whittingham, D. D., having signified to me his intention of resigning the "St. Mark's Church in the Bowery Professorship of Ecclesiastical History in the General Theological Seminary,"—in consequence of his election to the Episcopate of Maryland,—and the Rt. Rev. Benjamin T. Onderdonk, D. D., Bishop of the Protestant Episcopal Church in the Diocese of New York, in conformity with the Constitution of the Seminary, having called a Special Meeting of the Trustees, to be held in the city of New York, on the fourth day of November, instant, for the purpose of receiving such resignation, and the nomination of a successor to the said Professorship:

I do, by virtue of the power vested in me, and after due deliberation, in case the said Professorship shall become vacant by such resignation, and the acceptance thereof by the Board of Trustees, hereby nominate the Reverend John D. Ogilby, Professor of Ancient Languages in Rutgers College in the state of New Jersey, and a Presbyter of the Diocese of New Jersey, to fill the same.

Submitted with very great respect,

P. G. STUYVESANT.

New York, Nov. 2, 1840."

On motion,

Resolved, That this Board will hold a Special Meeting on the second day of December next, at this place, for the purpose of acting upon the nomination made at this meeting by Peter G. Stuyvesant, Esq., the founder of the "St. Mark's Church in the Bowery Professorship of Ecclesiastical History," of the Rev. John D. Ogilby, Professor of Ancient Languages in Rutgers College in the state of New Jersey, and a Presbyter of the Diocese of New Jersey, to the said Professorship, vacated by the resignation of the Rt. Rev. William Rollinson Whittingham, D. D., and for the transaction of such other business as may be brought before the Board,—and that the Secretary do give the notice required by the Constitution, of the special object of such meeting.

Resolved, That when this Board adjourn, it adjourn to meet at the time and place specified in the foregoing resolution.

The Board adjourned.

At a Special Meeting of the Board of Trustees of the General Theological Seminary, held in St. John's Chapel on the 2d of December, 1840:

Present, Bishops Onderdonk, of New York, and Doane; Rev. Drs. Berrian, Barry, Creighton, Taylor, Eastburn, Dorr, McVickar and Mead; Rev. Messrs. Brown, Hare and Pardee; Messrs. T. L. Ogden, D. B. Ogden, Gifford, Holmes and Smith; with the Treasurer and Secretary.

The Meeting was opened with prayer, conducted by the Bishop of New York.

The minutes of the last meeting were read and approved.

The Secretary reported that he had given the notice required by the Constitution of the special object of this meeting.

On motion,

Resolved, That the Trustees do now proceed to vote *viva voce* on the nomination made by Peter G. Stuyvesant, Esq., to this Board at the Special Meeting held on the fourth day of November last.

Whereupon, each member present being called upon by the Secretary for his vote, it appeared that the said nomination was unanimously approved.

Resolved, That the Rev. John D. Ogilby is appointed, and hereby declared to be "the St. Mark's Church in the Bowery Professor of Ecclesiastical History" in the General Theological Seminary.

"*Resolved,* That the Secretary inform Mr. Stuyvesant of the approval by the Board of the nominations made by him. And also, the Rev. Mr. Ogilby of his appointment.

The Board adjourned,

EDWARD Y. HIGBEE, *Secretary.*

EDUCATION & MISSIONARY SOCIETY.

The Missionary Fund is exhausted; 1700 dollars will be required by the 1st of January, to meet the quarterly stipends that will then be due.

Rectors of churches in the city are most kindly invited to bring the subject before their respective congregations at an early day.

By direction of the Committee of Arrangement.

THOMAS C. BUTLER, Chairman.

December 11, 1840.

REMEMBER THE POOR.

The missionary at large respectfully solicits the members of the Church, whom Providence has blessed with an abundance, that they will enable him to aid some of the many indigent who daily apply to him, both for food and raiment. Seldom have cases of more acute suffering come under his observation, than at the present time. Never has he been obliged to send them away empty, with greater feelings of intense sorrow and disappointment, than since the severity of the late storm. Many of the applicants are widows and half orphans; the latter of whom are scholars in the schools under the charge of the missionary; but they can attend no longer unless, by your assistance, they can be supplied with those means whereby they shall be secured from the inclemency of the season. What is to be done? Shall those poor children be sent back to those places of vice and wretchedness from whence they were taken? Shall those schools, so favorably commenced, and, so far, successfully carried on, be now abandoned? God forbid! The missionary hopes that those who *can, will* assist him. He will do the work, and calls upon the members of the Church for those means which will carry it on. Any donations, &c., may be left at the following places: Tract Depository, 28 Ann-street; Mr. Sparks, office of the Churchman, 111 Nassau-street, up stairs; Swords, Stanford & Co., 152 Broadway; or the residence of the missionary, 7 Third Avenue, Benj. Evans.

EXTRACTS FROM THE PROCEEDINGS OF THE FIFTY-SIXTH CONVENTION OF THE DIOCESE OF NEW YORK.

On motion of the Rev. Dr. Potter,

Resolved, That the subject of the Missionary operations of this diocese be referred to a committee of five to report thereon at the next Convention. The Bishop appointed the Rev. Alonzo Potter, D. D., William L. Johnson, Robert B. Van Kleeck, and Messrs. William H. Harison and Gulian C. Verplanck, as said committee.

The report of the committee on the New York Protestant Episcopal City Mission Society was then presented as follows:

Report.

The committee to whom was referred the Annual Report of the City Mission Society, together with such portion of the Bishop's Address as related to the same,

Respectfully report:

That the operations of said Society evince the need and value of its labors,—and the necessity of a more organized provision for its support.

That recommending it therefore to the liberal patronage of the Church, the committee report the following amendment to the 15th Canon, bearing upon missionary collections:—

Add to the preamble, after the word "Constitution," "as also those of the New York Protestant Episcopal City Mission Society."

In sect. 1, change "Society" to "Societies respectively."

In sect. 2, in line 3, after "said" insert "first named."

In sect. 2, in line 4, after "Society" add "and also from each City Congregation, a further contribution in aid of the funds of the last named Society, to be paid over as made to their respective Treasurers, or to the Treasurer of Convention for that purpose."

John M'Vickar,
Hugh Smith,
Jona. M. Wainwright.
William H. Harison.

On motion, the proposition of the committee to alter Canon 15, was referred to the committee already appointed on that Canon.

On motion, Rev. Dr. M'Vickar was added to said committee.

The committee to whom was referred the proposed alterations of Canons 13 and 15, and the memorial of the Education and Missionary Society, presented the following

Report.

The committee to whom were referred certain proposed alterations in the XIII and XV Canons, having considered the same, respectfully recommend

That the first section of the XIII Canon be so altered as to read,—*It shall be the duty of the rectors or ministers in this diocese to make an annual collection in aid of the fund*—instead of—"Every congregation of this diocese is required to make an annual contribution to the fund"—and that in line four of the same section, the word *collection* be substituted for the word "*contribution*"—also, that all of the section after the word "*journals*" be stricken out.

The committee further recommend that the XV Canon be amended as follows:—

Add to the preamble after the word "Constitution,"—*as also those of the New York Protestant Episcopal City Mission Society.*

In section first, change "Society" to *Societies respectively.*

In section second, strike out the first sentence and insert the following:—

It shall be the duty of the rectors or ministers in this diocese to make an annual collection in their respective churches in aid of the education fund, and also an annual collection in aid of the missionary fund of the first named Society. Also the rector or minister of each congregation in the city of New York shall be required to make a further collection in aid of the funds of the last named Society, such collections to be paid over to their respective treasurers or to the treasurer of the Convention, for that purpose.

In line four of section second, substitute *collections* for "contributions."

In the same section, strike out all that follows the word "journals."

The same committee having had referred to them the memorial of the Education and Missionary Society of the Protestant Episcopal Church in the diocese of New York, concur in presenting to the Convention the following Resolutions:

Resolved, That the condition of the funds of the Education and Missionary Society of this diocese, as disclosed in the memorial before the Convention, is contemplated with apprehension and sorrow; and inasmuch as the reported deficiency may to some extent be considered as the consequence of a failure on the part of many of our churches to comply with the canonical regulations, this Convention does hereby ask most earnestly that the special and instant attention of each clergyman and each congregation may be given to the subject. Entreating them to correct speedily an evil which is prostrating one of our best institutions, and which threatens our diocese with deep and lasting injury.

Resolved, That this Convention are deeply sensible of the zeal and fidelity with which in circumstances of great difficulty and discouragement the managers of the society have hitherto conducted its affairs, and that they be exhorted to persevere in their laudable exertions: the members of this Convention pledging to the Society their hearty co-operation in promoting the great ends of its establishment.

Resolved, That the clergy and congregations throughout the diocese be earnestly exhorted, by their promised devotion to the great interests of our holy religion, by their regard for the honor and prosperity of our Church, and by their sacred obligations faithfully to carry into effect the positive requirements of its constituted authorities, to use their united exertions to fulfil the high purposes of the various annual collections required by the canons.

Resolved, As a sense of this Convention, that whilst the clergy shall faithfully and zealously pursue the course prescribed to them by the authorities of the Church in respect to pecuniary collections, their appeals to the Christian benevolence of their people will be duly responded to.

All which is respectfully submitted,

EDWARD Y. HIGBEE.

Chairman of the Committee.

The proposition of the committee to amend Canon 13 being under consideration, the Rev. Prof. Potter submitted the following substitute:

"It shall be the duty of every rector or minister having charge of a congregation, to provide that an annual collection or contribution be made by said congregation in aid of the fund for the support of the Episcopate; and in the case of a vacant parish, this duty shall devolve on the wardens and vestrymen. The amount of each annual collection or contribution shall be reported by the rector or minister, or in the case of a vacant parish, by the wardens thereof, to the stated Convention next after it has been made, and shall be entered upon its Journals."

On motion, the same was laid over until the next Convention.

The proposition of the committee to amend Canon 15 was, after discussion, laid upon the table.

The several resolutions of the committee were then considered and adopted, as also the resolution offered by Rev. William Richmond, and which had been referred to this Committee and approved by them.

Important Notice.—Payment to Missionaries.—The missionaries of Western New York will bear in mind that their drafts for the quarter's stipend, which will fall due January 1st, 1841, must be made on WM. S. PHILPOT, Esq., Treasurer of the Convention, at Canandaigua, Ontario county.

The Treasurer in New York no longer pays the missionaries of this diocese, except the sums due Oct. 1, 1840, the drafts for which have not yet been presented to him, and which back drafts he wishes to have presented without delay. No draft is paid in advance by the Treasurer of Western New York.—*Gospel Messenger.*

MARRIED,

October 21st, at the Church of St. Thomas, by the Rt. Rev. Bishop B. T. Onderdonk, Mr. Henry H. Stout, to Miss Amelia W. Stone, all of this city.

On the 2d instant, by the same, Rev. David H. Short, of Danbury, Conn, to Miss Mary E., daughter of the late Isaac Purdy, of North Salem, Westchester co.

At Staunton, Va., on Thursday evening, 24th ult., by the Rev. Mr. Goodwyn, John W. Jones, Esq., of Louisville, Ky., to Miss Mary Eliza, daughter of Edward Valentine, Esq., of Staunton.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Right Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, Second Avenue, corner of 10th street.
Balch, Rev. Lewis P. W., 50 Great Jones.
Bayard, D D, Rev Lewis P, 106 Amity.
Bayley. Rev Jas. Roosevelt, Harlem.
Berrian, D D, Rev William, 50 Varick.
Carder, Rev James D, 663 Broadway.
Cooke, Rev James W, 75 Beekman.
Eastburn, D D, Rev Manton, 5 Mercer.
Evans, Rev. Benj. 7 Third Avenue.
Forbes, Rev John M. 371 Hudson.
Frazer, Rev Alexander, 50 East Broadway.
Hackley, Rev. C. W, 9 Eighth-street.
Haight, Rev Benjamin I, 3 Rutgers Place.
Hawks, D D, Rev Francis L, 453 Houston
Henry, D. D. Rev Caleb S. Mercer, 2d door below 8th.
Higbee, Rev Edward Y, 159 Chambers.
Huddart, Rev R Townsend, Abingdon Square.
Jones, Rev Charles, Twenty-first street, between 2d and 3d Avenues.
Jones, Rev Lot, 192 Allen.
Lewis, Rev. William H. 10 Columbia street.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Pardee, Rev. Isaac 453 Houston.
Peck, Rev Isaac, 77 Anthony.
Peers, Rev Benjamin O. 28 Ann, or 150 Monroe.
Pound, Rev. Jesse, 26 Vandam.
Price, Rev Joseph Henry, 24 Bayard.
Richmond, Rev James C, Bloomingdale.
Richmond, Rev William, 13 Murray.
Seabury, D D, Rev Samuel. 365 Hudson.
Smedes, Rev. Aldert, 168 Duane.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D D, Rev Thomas H. 1 Rector.
Ten Broeck, Rev Anthony, 551 Fourth street, between Avenue C and D.
Traver, Rev. Albert D. 3 Rutgers Place.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev John A, 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D, Rev Jonathan M, 10 Hubert.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Blake, D D, Rev John L,
Brittan, Rev Thomas S. 117 Nassau.
Carter. Rev. Lawson, 126 Henry.
Cutler, D D, Rev Benjamin C, 152 Washington.
Goddard, Rev Kingston, Pacific, between Clinton and Henry.
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev Evan M, corner of Pearl.
Messenger, Rev John F, 36 Butler.
Page, Rev. William P.
Shimeall, Rev R. C. Washington Avenue.

Jersey City, N. J.

Barry, Rev Edmund D., D. D., Essex-street.

CALENDAR.

DECEMBER.

13. Third Sunday in Advent.
16. } Ember Days.
18. }
19. }
20. Fourth Sunday in Advent.
21. St. Thomas the Apostle.
25. CHRISTMAS DAY.
26. St. Stephen the Martyr.
27. First Sunday after Christmas, and St. John the Evangelist.
28. The Holy Innocents.

JANUARY.

1. The Circumcision of our Lord Jesus Christ.
3. Second Sunday after Christmas.
6. The Epiphany, or the Manifestation of Christ to the Gentiles.
10. First Sunday after the Epiphany.
17. Second Sunday after the Epiphany.
24. Third Sunday after the Epiphany.
25. The Conversion of St. Paul.
31. Fourth Sunday after the Epiphany.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN NEW YORK AND BROOKLYN.

Third Sunday in Advent, December 13, St. Mary's Church, *Brooklyn.*

Second Sunday after the Epiphany, January 17, Calvary Church, *New York.*

Fourth Sunday after the Epiphany, January 31, Church of the Annunciation.

Sexagesima Sunday, February 14, Church of the Nativity.

First Sunday in Lent, February 28, St. Paul's Chapel.

Third Sunday in Lent, March 14, St. John's Chapel.

Fifth Sunday in Lent, March 28, St. Bartholomew's Church.

Sunday next before Easter, April 4, St. Mark's Church.

Second Sunday after Easter, and Festival of St. Mark the Evangelist, April 25, St. Ann's Church, *Brooklyn.*

NOTICES.

CHRIST CHURCH FAIR.

A Fair will be held at Christ Church, Brooklyn, corner of Pacific and Court streets, on Tuesday, the 15th, for the sale of useful and fancy articles.

CHURCH OF THE NATIVITY.

The Ladies of the Church of the Nativity are preparing to hold a Fair for the sale of useful and fancy articles, in aid of the funds of said Church. Any donations in money or articles, will be thankfully received, and may be left with Mrs. Lippitt, 567 Fourth street; Miss C. M. Alsop 293 Third steeet; Mrs. Ten Broeck 551 Fourth street; or at the Sunday School Union Depository, 28 Ann street.

☞ The Fair will be held at the Lyceum of Natural History, in Broadway, a few doors below Prince street, on Tuessay and Wednesday, the 29th and 30th of the present month.

New York, Dec 12, 1840.

ST. PETER'S CHURCH, CHELSEA.

The Ladies' Fragment Society of St. Peter's Church will hold a Fair for the sale of both useful and fancy articles, on Tuesday the 15th, and on Wednesday the 16th days of December inst., at the three story house, corner of Twentieth street and Ninth Avenue.

Donations in money or articles will be thankfully received, and may be left with Miss Martin, second direct ress at the Theological Seminary.

Should the weather on either of the above mentioned days prove unfavorable, the Fair will be continued on Friday, 18th inst.

Dec. 5. 2t.

MISSION FAIR.

The ladies of the Mission Church of the Epiphany will hold a Fair for the benefit of said church, consisting of useful and fancy articles, at the Columbian Hall, 263 Grand street, near the Bowery, on Tuesday, Wednesday and Thursday, the 22d, 23d and 24th of December, from 10 A. M. to 10 P. M.

Any donations in furtherance of the object will be thankfully received. They may be left with Swords, Stanford & Co., 152 Broadway; J. A. Sparks, at the office of the Churchman, 111 Nassau-street, up stairs; at the Depository, 28 Ann-street; with Mrs. Isaac Lawrence, 498 Broadway; Mrs. Gillespie, 56 Bleecker-st; Mrs. William T. Pinkney, 188 Henry street; Miss Sophia Lock, 158 Broome street; Mrs. Burger, 175 Bowery; Mrs. Joseph Moore, 220 Henry st; or Mrs. Lot Jones, 192 Allen-street.

Dec. 5, 1840.—t19

EIGHTH AVENUE SUNDAY SCHOOL.

The Ladies attached to the Sewing Society of the Eighth Avenue Sunday School, would ask the aid of the members of the Church in behalf of the destitute children of this school. Any articles of clothing or materials will be thankfully received, and may be left at the Sunday School Depository, No. 28 Ann street, and with Swords, Stanford & Co. 152 Broadway.

Nov 21—5t

ACKNOWLEDGMENTS.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of $5 for the poor, from "A Friend" at White Plains. Any donations for this object, and at this time they are greatly needed, will be thankfully received. They may be left at Swords, Stanford & Co, 152 Broadway; J. A. Sparks, office of the Churchman, 111 Nassau street; at the Depository, 28 Ann street; or at the residence of the missionary.

Dec 9, 1840.

LOT JONES
192 Allen street.

CITY MISSION.

Received for schools of Missionary at large, from a "Friend to the City Mission," $5.

J. M'VICKAR, Chairman
of Committee of Missionary at large.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From annual subscribers, $52.

Donations and Subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
Bank of America.

Or at the Depository, 28 Ann street, by
THOMAS C. BUTLER, agent.

New York, Dec. 5, 1840.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

From annual subscribers, $25.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
Bank of America.

Or at the Depository, 28 Ann-street, by
THOMAS C. Butler, Agent.

Dec. 5, 1840.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 3d instant, has received the following contributions, viz.

By the hands of Thomas Robins, esq. agent in Philadelphia, received from the Sunday school of Emanuel chapel Holmesburg, Pa, for domestic missions, $2; and from the infant class of same church, for Indian children, $2—$4. By the same hands, from All Saints' church and Emanuel chapel, Holmesburg, Pa, for domestic missions, per Rev F W Beasley, $33 50. By the same, from St Stephen's ch, Wilkesbarre, a collection for domestic missions, per Rev R B Claxton, $22 86. By the same, a donation from Mr Bateman, Checo's Landing, N J, for domestic missions, per Rev Mr Hanold, $5. By the same, from the Missionary Society of the Church of the Ascension, Philadelphia, for domestic missions, $19; and for the Rev Mr Fiske's mission at Richmond, Indiana, $5—per Miss A K Mendenhall, $24. By the hands of Miss Elizabeth Shelton, from St Paul's ch, Huntington, Con, for domestic missions, $21. By the hands of Thos Robins, esq, agent, &c., through the Rev Dr Vaughan, weekly offerings of Hunger's parish, Va, for general purposes of the Board of Missions, per Rev W G Jackson, $25. From J F Sheafe, esq, of New York, for domestic missions, $100. From the Right Rev Dr Polk, Missionary Bishop for Arkansas, a donation towards paying the salaries of the missionaries in the Southwest, $500. Collection in the Ch of the Annunciation, Dec 6, an inclement day, $14 43. From Mrs Eliza Henderson of Mercer, Pa, for domestic missions, $3. From Thomas Otis, esq, of New York, a donation for domestic missions, $50. From the offerings of the church in the parish of Trinity church, New Haven, Con, $30, of which sum $27 20 are from the Sunday school children, for Bp Kemper's mission, $30. Total receipts, $832 79.

December 9, 1840. JAMES SWORDS, Treasurer.

FOREIGN MISSIONS.

The treasurer has further to acknowledge:

Remitted by Thos Robins, esq, agent at Philadelphia, weekly offerings of Hunger's parish, Va, for general purposes of Board of Missions, 50—one half is $25; from Rev C C Taliaferro, a bequest of the late Mrs Rachel Bedinger, of Berkeley co, Va, for missions in Greece, $20; from colored class Sunday school in Emanuel chapel, Holmesburg, Pa, for mission in Liberia, $40; Collection at monthly concert of prayer, St Paul's ch, Philadelphia, per Rev Mr Newton, $27 75; from the Missionary Society of the church of the Ascension, Philadelphia, per Miss A K Mendenhall, $19 Total, $92 15—less postages 69 cts—$91 46. (Also, from Mrs P Bedell, being subscriptions from sundry persons for the *Bread Fund* connected with the school at Athens, Greece, under the care of Mrs Hill, for the year 1840, $312, which has been specially remitted to the Rev John H Hill.) Received from Mrs Banyer and Miss Jay for the support of a pupil to be educated as a teacher in Mr Hill's family at Athens, $100. Total receipts, $191 46.

CHARLES J. ALDIS, Treasurer.

Bank of America, 8th Dec. 1840.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The Treasurer gratefully acknowledges the receipt of the following donation to the funds of the institution:

From St Peter's Church, Philadelphia, by F. G. Smith, Esq., Warden, $150.

JOHN W. MITCHELL,
Treasurer of General P. E. S. S. U.

New York, 9th Dec. 1840.

UNION DEPOSITORY,

28 ANN-STREET.

Letters have been received at the Depository of the General Prot. Epis. S. S. Union, during the week ending Dec. 10, from the following individuals, viz.

Rev W H Moon, E Greenwich, R I, with remit; R S H George, Phil; F G Smith, Phil; Postmaster at Franklin Tenn; Rev G F Worthington, Golden, Md; Mrs S Daubeney, New Rochelle; J Hathaway, Rome; Rev P A Proal, Utica, with remit.

Packages have been forwarded from the Depository during the fortnight ending Dec. 10th, as follows:

To R S H George, Phil, one package sent to D Appleton & Co; to the Rev John Brown, Newburgh, two packages per steamer Highlander; to R S H George, Phil, per Union Line; to Edward Wiley, Savannah, per brig Madison.

CHURCH MUSIC—SITUATION WANTED.

A YOUNG LADY who is familiar with the Church Service, and can read Music at sight, is desirous of securing a situation as Principal Singer in a Church in this City or Brooklyn.

INSTRUCTION IN MUSIC.

Having received a thorough Musical Education from the first masters, and recently had the charge of the Musical department of a Female Seminary at the South, she is also desirous of a similar situation in this city or vicinity. Lessons on the Piano Forte and in Singing, will also be given at Seminaries, or at the residence of pupils. References of the first respectability can be given.

For terms, &c., address "WILMOT," Churchman Office.

Dec 12—3t

PRAYER BOOKS.

PRAYER Books, Weller Tracts and Sermon Books, for sale at this office. Dec. 12.

PRAYER BOOKS, BIBLES, &c. &c.

JUST RECEIVED, an elegant assortment of Prayer Books, Bibles, &c. &c., in all sizes and bindings. Prices from 25 cts to $10.

Bp. Wilson's Sacra Privata, London ed. calf extra.
Christian Year.
Religious Offering.
Friendship's Offering.
Christian Keepsake.
Blunt's Life of Christ.
Young Ladies' Companion, and
Life of Wyckliffe, by Miss Margaret Cox.
Glimpses of the Old World, and Walk about Zion, by Rev. J. A. Clark.

The Church Choir, a highly approved work, adapted to the worship of the Protestant Episcopal Church, by Joseph Muenscher, Professor of Biblical Theology, Theological Seminary, Ohio.

Also, Episcopal, Theological and Devotional Books, &c. &c., with a variety of Books suitable for the Holidays. For Sale by CHARLES HENRY,
124 Fulton Street, 2d door from Nassau.

Dec. 12, 1840—3w.

INSTRUCTION.

WANTED, a situation either as Private Instructor, or in connection with some Seminary in this city, where either his whole time or a fraction of it would be required. The applicant brings the testimonies of successful experience,—is a graduate of Union College, expects to devote years to this employment, and can produce the most satisfactory references. Address S. S. N. through the city Post Office.

New York, Dec. 12, 1840—tf

PUBLICATIONS FOR THE HOLIDAYS.

THE General Protestant Episcopal Sunday School Union, will shortly publish and has published the following books for Christmas and New Year's Presents, and for Sunday School Libraries.

AGATHOS, AND OTHER SUNDAY STORIES; by Samuel Wilberforce, M. A., Archdeacon of Surrey, with four beautiful illustrations on wood 18mo. 170 pages, fine muslin.

THE HOLY CHILD OF NAZARETH.—An Address to the Children of several of the Churches in the City of Philadelphia; by the Rt. Rev. G. W. Doane, D. D., Bishop of New Jersey—36 pages, 18mo. enamelled paper.

SKETCHES AND STORIES FOR YOUNG CHILDREN 32mo, four numbers 32 pages each, enamelled paper covers.

To be published shortly,

A WEEK IN THE NEW YEAR,—18mo.

Address all orders for books and all remittances, to
JOHN W. MITCHELL, Treasurer, or
DANIEL DANA, JR., Agent,
Union Depository, 28 Ann St.

Nov. 28—tf

THE Subscriber has opened a class for the Instruction of Young Ladies, at his own house, No. 101 Third Avenue, in the higher department of English literature, including the theory and practice of composition—an outline of history, ancient and modern, with some attention to the writers on mental philosophy.

Days of attendance, Mondays, Tuesdays, Thursdays and Fridays, from 11 A. M. to one P. M.

Terms, $25 per quarter of 12 weeks.

ARCH, McVICKAR,
No. 101 Third Avenue.

December 5—4t.

UNIVERSITY GRAMMAR SCHOOL.

IN the first story of the University Building, in Washington Square.

The School receives Boys who have learned the alphabet, and carries them through a regular course of education for the Freshman Class of any College, or for any branch of business. Together with the usual branches of English study, the Mathematics, the Greek, Latin and French Languages are pursued. Other modern languages are taught whenever a class of four pupils can be formed.

The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.

December 5—tf.

TWO LADIES, lately arrived from England, are desirous of employment as Instructresses; they are proficient in Music and Drawing, and conversant with every branch of a solid and genteel education.—They will be happy to attend schools in New York and its immediate neighborhood; or to give lessons either at the houses of their pupils, or at their own rooms. The elder has been engaged in the Vice-Chancellor's family at Oxford, and both are permitted to refer to the following gentlemen in New York:

The Right Rev. Benjamin T. Onderdonk, D. D., Bishop of New York; the Rev. William Berrian, D. D.; the Rev. Manton Eastburn, D. D.; the Rev. Edward Y. Higbee; the Rev. James Milnor, D. D.; the Rev. Joseph H. Price; the Rev. Samuel Seabury, D. D.; the Rev. Thomas H Taylor, D. D.; the Rev. Jonathan M. Wainwright, D. D.; James B. Elliman, Esq.; John H. Hicks, Esq.; John Smith Rogers, M. D.; and Messrs. Swords, Stanford & Co., from whom further information may be obtained.

469 Broadway. Nov. 28—tf

18mo RUBRICATED COMMON PRAYER BOOK.

NEWLY corrected and very carefully compared with the Standard Books of the Church, by a Presbyter, appointed by the Rt. Rev. Bishop Onderdonk—and the most minute errors have been corrected. This edition is printed on very fine paper, and embellished with six appropriate and highly finished steel engravings, by the first artist; and bound in various styles of Turkey morocco, plain and extra gilt, very appropriate for a holiday gift, as there is a rich presentation plate in front of the book. The publisher trusts that the pains he has taken to render this edition of the Prayer Book so perfect and beautiful, will be duly appreciated by the Church. Published by

GEORGE MILLER,
647 Broadway.

Nov 28 –tJan 2.

SELECT CLASSICAL FAMILY SCHOOL.

THE Rev. H. Adams, of Saugerties, Ulster county, N. Y., having procured valuable assistance in his select school, of twelve boys, would now receive a few boys, for whom there are vacancies.

The healthiness of the location, the excellence of the accommodations, the great attention paid to pupils, as well as the smallness of the number received, make this one of the most desirable places for the education of youth.

Saugerties is on the Hudson river, one hundred miles, or seven hours from the city of New York, to which place a steamboat plies regularly twice a week in addition to the daily line boats.

References, by permission, to the Rt. Rev. B. T. Onderdonk, D. D., J. M. Wainwright, D. D., Manton Eastburn, D. D.; Mr. F. R. Backus, No. 49 Wall street, Messrs. Barclay & Livingston, No. 26 Broad street, and Mr. Reyborn, No. 10 Old Slip. Circulars or any other information may be had of the last named gentleman, or from the Principal, on application by letter.

Oct 10—tf

CHURCH ALMANAC FOR 1841.

JUST PUBLISHED and for sale by the Protestant Episcopal Tract Society, at their Depository, 28 Ann street, price four dollars a hundred, fifty cents a dozen, or six and a quarter cents single.

Oct 17 THOMAS C. BUTLER, Agent.

POETRY.

For the Churchman.

ON A PRAYER-BOOK SENT TO MRS. M. R.

R. CRASHAW. ANNO I.

Lo here a little volume, but great book,
(Fear it not sweet,
It is no hypocrite,)
Much larger in itself than in its look.
It is, in one rich handful, heaven and all
Heaven's royal hosts encamped, thus small;
To prove that true, schools used to tell
A thousand angels in one point can dwell.
It is love's great artillery,
Which here contracts itself and comes to lie
Close couched in your white bosom, and from thence
As from a snowy fortress of defence,
Against the ghostly foe to take your part,
And fortify the hold of your chaste heart.
It is the armory of light;
Let constant use but keep it bright,
You'll find it yields
To holy hands and humble hearts,
More swords and shields
Than sin hath snares, or hell hath darts.

Only be sure,
The hands are pure
That hold these weapons, and the eyes
Those of turtles, chaste and true,
Wakeful and wise:
Here's a friend shall fight for you;
Hold but this book before your heart,
Let Prayer alone to play his part.
But, oh, the heart
That studies this high art,
Must be a sure housekeeper,
And yet no sleeper.
Dear soul, be strong,
Mercy will come ere long,
And bring her bosom full of blessings—
Flowers of never-fading graces—
To make immortal dressings
For worthy souls whose wise embraces
Store themselves up for him alone,
The spouse of virgins and the virgin's son.
But if the noble Bridegroom, when he come,
Shall find the wandering heart from home,
Of all this hidden store
Of blessings, and ten thousand more;
If when he come
He finds the heart from home,
Doubtless he will unload
Himself some other where;
And pour abroad
His precious sweets,
On the fair soul whom first he meets.

From the Christian Watchman.

"GOD IS GOOD."

SONNET.

The *Christian*, when he walks abroad, can find
A sweet memento of His sovereign power:—
The pearly dew-drop and the opening flower—
The summer's zephyr—the autumnal wind—
The stars of evening, and the "queen of night"—
The mossy hillock and the verdant wood—
The flowing streamlet sparkling clear and bright,
The calm of evening, and the waking light—
All in plain language tell us, "*God is good*;"
'Tis pictur'd forth to man in all his ways,
And to His goodness *Nature* tunes her praise:
Earth, sky, and air, and the deep raging flood;
And the true Christian never fails to see
Infinite goodness beaming in the Deity.

JUSTITIA.

Hartford, November, 1840.

THE GOSPEL FOR THE THIRD SUNDAY IN ADVENT.

In explaining this Gospel, three things especially deserve our attention.

I. First, The design of the message.

II. Secondly, The method our blessed Lord takes to satisfy that inquiry, whether he were the true Messias.

III. Thirdly, The testimony he gives here to the Baptist.

I. I begin with *the design of this message*; which, we are told, was sent by John, when a prisoner, and occasioned by that relation, which his disciples had made to him, of our Lord's growing fame and great miracles.[*] Now these are very significant circumstances, and such as give a considerable light into the matter under examination. The Scriptures, upon all occasions, acquaint us, that the Baptist through the whole course of his ministry had borne constant and ample testimony to the blessed Jesus; *that* he exhorted them who came to him, to rest their faith, not on himself, but on Him *that should come after him*; that he disclaimed all pretensions to his being the Messiah, even before he had seen and known him that was so; *that* he afterwards received an express and undoubted revelation, declaring which that person was, by a visible descent of the Holy Spirit, and a voice from heaven, at our Lord's baptism; *that* he made it his business, both in public and private, to dispose the Jews in general, and his own disciples in particular, to believe, and reverence, and obey Jesus.[†] All this was done before his imprisonment. And we shall offer great injury to the character of that excellent person, in supposing his constancy so shaken, or his opinion and behaviour so inconsistent with themselves; as, after such irrefragable evidence, such open and solemn declarations of his faith, to admit any doubt, whether this were *He that should come*, the long-promised, the universally expected Messias; or whether men were still to *look for another*, in whom these promises and expectations should receive their due and desired accomplishments.

Some indeed have thought, that the importance of this question was, whether Jesus should die for the redemption of mankind.[‡] But surely He, who long before had styled him, *the Lamb of God that takes away the sin of the world*; and, in all likelihood, chose to express himself so, with allusion to the sacrifices slain under the Jewish law, gives sufficient intimation, that he was not ignorant of this great truth. And, for that other pretence of St. John's desiring to know, whether he should come to the place of souls departed, and preach salvation to them;[§] this may be justly looked upon, as an imagination so extravagant, so very foreign to the matter in hand, as not to deserve a particular consideration.

From hence, I think, we may fairly conclude, that the Baptist did not send this message, with a design to satisfy any scruples of his own; but purely for the sake and conviction of them who brought it: to set them right in their notions, and confirm them in the belief of Jesus; and so turn them over to their proper and better Master, now that himself was upon the point of leaving the world. And this was the more necessary, because their intemperate zeal and partial respect for John had hitherto made them averse to Jesus, and envious at his honor and miracles. What had been discoursed to them formerly upon this subject, having therefore had but little effect, John, in compassion to their infirmity, condescends to have their scruples propounded in his own name. And, as this address of the Baptist is remarkable, in providing so tenderly for his disciples' better information; so is that of our Lord no less, in his manner of giving it, which leads me to the

II. Second thing. The method made choice of to satisfy that inquiry, whether Jesus were the true Messias. As all that John had said in commendation of Jesus might pass, with disciples thus prepossessed, for an effect of his humility and great modesty: so any direct answer which Jesus had made to this question, might have been eluded by the objection made elsewhere by the Jews, *Thou bearest record of thyself, thy record is not true.*[*] And therefore he refers them to another sort of evidence, that of miracles and prophecies. And, desiring only a faithful report of what themselves saw and heard, leaves them to their own master, for the conclusions to be drawn from thence. So that the argument, in short, lies thus: such and such things are laid down by the prophets, for certain marks and characters, by which the Messiah may be known at his coming; the disciples of John had ocular demonstration of these marks agreeing to Jesus; therefore they ought most assuredly to believe that Jesus was *He that shall come*, and that, after such evidence of his being so, they were not *to look for another*. Now, in order to our discerning the force of this argument, I shall consider it in both its parts: and *first*, concerning miracles, I will show—

1. First, What evidence miracles in general are, that the person working them is a teacher sent by God.

2. Secondly, How our Saviour's miracles, in particular, proved him to be that eminent teacher, distinguished by the title of Messias, or *He that should come*.

1. The former of these inquiries shall be fully spoken to[†] hereafter, and is the less necessary here; because, though the alleging of miracles in general was a good proof to John's disciples, so far as it went; yet this alone did not reach the point in question. It proved Jesus to come from God; but many others had come from God too, and had given the evidence of miracles that they did so. But the main difficulty lies yet behind: the other prophets came indeed, but not any of them was *He that should come*, so as to discharge men *from looking for another*; and therefore this necessarily engages us in the

2. Second inquiry. How those particular miracles, wrought by Jesus, prove him and no other to be the true Messias. This is the prophet foretold by Moses, in whom every soul that believed not was threatened with utter destruction.[‡] And, since he was to be received with a deference superior to any prophet besides, it is but reasonable to expect some marks, by attending to which men might be delivered from the danger of mistaking any prophet besides for the Messias. Again, since miracles were the proof of coming from God, common to all that brought any new revelation: and none but he came so, as that men were not to look for another; it is necessary, that his miracles should have some peculiar characters, whereby the person doing these might be known to be the Messias; and distinguished from any other person, who should do *miracles*, and yet was not the Messias. Now, not to insist at present upon any considerations, but what the passage now in hand gives fair intimation of, there are, I think, two things observable in our blessed Saviour's miracles, which cannot be attributed to those of any others; and both of them acknowledged to be distinctions of the Messiah, from any meaner prophet. And they are,

1. The number of them. That the Messiah should excel all that ever went before him in this respect, appears to have been the constant opinion of the Jews. Hence, some, we find, undertook to vindicate their going over to him with that argument: *Many of the people believed on him, and said, when Christ cometh, will he do more miracles than these which this man hath done?*[§] And hence our Lord seems to charge his enemies with perverseness and a peevish malice, in terms that admit their incredulity to have had some excuse, in case any teacher besides had given equal demonstration of a divine commission. *If I had not done among them* (says he) *the works which no other man did, they had not had sin; but now have they both seen and hated both me and my Father*[||]

2. Their quality. By which I mean not only that Christ's miracles were, in regard of the beholders, and in common estimation at least, greater, more stupendous demonstrations of a divine power, than those exhibited by any other prophet; but also, that they were such, as the doing of had many ages before been foretold, for an infallible sign to distinguish the Messiah by. Those, in particular, mentioned in this Gospel, are singled out as such by Isaiah, who describes the happy state of Christ's kingdom, by benefits, which were never fully and literally accomplished in any other person. For, though some of the prophets might, upon very important occasions, be enabled to work one, or a few such miracles, yet to make it a general practice in all kinds, at all places and times, was so peculiar to Jesus, as to be an incommunicable property, and incontestible argument of his being the Christ.

But there is somewhat more yet, which I would say upon this occasion: it is, that these miracles were exceedingly well chosen, to characterize the Messiah, in regard of their suitableness to the design of his coming. The law was enacted with a very terrible pomp, such as spoke it to be, what indeed it was, a dispensation of servitude, and great severity. But the Gospel is a covenant of reconciliation and peace, of friendship, nay of sonship, with God; intended not so much to strike an awe upon men's minds, as to charm and win them over with all the endearing methods of gentleness and love. And therefore the wonders that bore testimony to its truth, were works of mercy and pity. And the kind relief they brought to the bodies, resembled the infinite compassion and tender regard which this Messiah expressed for the souls of men. The ancient prophets proved their commission by acts of divine vengeance and sore plagues, as well as by cures and corporal deliverances; but our Lord *went about* always *doing good*; rescuing wretched creatures from the tyranny and possession of evil spirits; healing diseases and infirmities, but inflicting none; releasing from death, but never hastening it; insomuch that, throughout the whole course of our Saviour's ministry, we have not any one instance of his power demonstrated, in the suffering or harm even of his bitterest enemies.[*] And thus the argument is incontestible, with regard to these disciples, who came to propound this question. For if the Messiah was to signalize himself by miracles, then John (for whose honor they were so zealously concerned) could not possibly be that person; because, it is expressly said, that *John did no miracle*.[†] And, if the Messiah were to be known by some particular sorts of miracles, then Jesus must of necessity be that person; because the miracles, foretold to be wrought by the Messiah, were done by Jesus, and had been done by no other person whatsoever.

The other branch of this testimony consists in the agreement of our Lord's behaviour, and the resentments of men in regard to it, with what had been foretold concerning the Messiah.

The former in those words, *the poor have the Gospel preached unto them*; a passage taken out of Isaiah, and applied by Jesus to himself, in his famous sermon at Nazareth.[‡] And though not strictly a miracle, yet considerable enough to be made a distinction of Christ, who was in this respect singular; as addressing himself chiefly to people of low degree, whom the Jewish doctors held in such contempt, that it was looked upon as a reasonable ground of reproach to them who believed his doctrine, that they were men of no figure in the world. *Have any of the Pharisees or of the rulers believed on him? But this people, who knoweth not the law, are cursed.*[§] And also the predictions concerning the Gospel, and the entertainment it should find, speak of it, as a system accommodated to men of humble spirits; and, that its success should be most remarkable among the contrite, the meek, and those who were most disinterested and resigned, and mortified to the vanities and advantages of the present world.[||]

The latter of these instances relates to the offence, which should be taken at the Messiah, to the great danger and unhappiness of them who took it.[¶] And this was likewise very proper to be mentioned, both with regard to those disciples in particular, whose partiality to their Master gave them a concern in this warning; and, in general, to remove that too common hindrance of believing in Jesus, which proceeded from his being despised or rejected of men. Whereas it appears, from the characters given of him in the Old Testament, that this was so far from being a just objection against Jesus being the Christ, as to render it impossible for any one to have been so, who did not meet with such opposition and contumelious treatment.

Thus I have done with my second head, and shall say but little to my

III. Third, The testimony given by our Lord to the Baptist. I have already, in my paraphrase, observed, that he is supposed to commend John for his firmness and constancy of mind, in opposing him to a *reed shaken with the wind*. For his austerity and strictness of life, in opposition to *a man clothed in soft raiment*; and to declare him not only *a prophet, but more than a prophet*, in regard of his having the privilege of showing the Messias to the people personally and present, whom the rest only foresaw at a great distance; and being so considerable, as himself to furnish matter for a prophecy, as the immediate harbinger of God incarnate.

All I shall add upon this matter, is only a remark of the great goodness and prudence of our blessed Lord, in the timing and adapting this commendation to the present circumstances and advantage of John.[**] He forbears saying any thing in his praise till his disciples were gone, to avoid the imputation of flattery, or of any indirect methods to insinuate himself into their affections and good esteem. He justifies his constancy, when the question just before propounded might minister some suspicion, that his sufferings had wrought some change in him, and filled him with doubts, by no means consistent with the declarations he had so freely and publicly made heretofore, concerning Jesus being the very Christ.[††] He applauds his austerity to them who admired it formerly, but had heard it cavilled at by the governing party. And he sets him above any of the prophets, when in prison and ready to be sacrificed; to prevent that too common fault of measuring men's deserts by their fortune in the world; and to show, that, in the lowest decline of oppression and disgrace, he was in no degree less worthy of veneration, than when at his highest glory, surrounded with proselytes and admirers upon the banks of Jordan, and heard by Herod with the greatest reverence and delight.

Thus much shall serve for the heads I propounded to treat of. I will now just mention some few inferences, very easy and very fit to be deduced from them, and so conclude this discourse. And,

1. First, This question from John's disciples, and their continuing still doubtful and dissatisfied about a truth, which he had taken such pains to bring them over to, ought to make us sensible how great an advantage it is to sound belief and a good life, to keep our minds free and open to the force of reason and religion; and how fatal an obstruction to both, when they are darkened and barred up by interest or prejudice, by partial affection, and having men's persons in admiration. In such cases the clearest light and the strongest arguments will not serve to gain access. Since that may, with some little change, be observed of very many so blinded and biassed, which we plainly find to be true of these inquirers here, before us; they will not believe Jesus to be the Christ, because determined already not to allow him greater than John. The application is easy to any undue sort of prepossessions, whether for or against persons or things; and I charge my reader with the making it sincerely, so far as he finds himself concerned in it: and I fear there are but few, in comparison, who may not, upon strict examination, find themselves more or less to need this caution.

2. Secondly, From the method taken to satisfy this doubt, we may observe what sort of evidence the Christian religion stands upon. Miracles, done frequently, publicly, before unbelievers, before enemies, men who could not deny, and yet would have been glad with all their hearts to find any flaw in them, any shelter for their infidelity. These carried in them a sufficient conviction. But to whom? To all who would attend to them, who would compare prophecies and events, and acknowledge him for the Messias, in whom these two concurred. But even these did not pretend to bear down prejudice and passion, peevish and resolute perverseness. Blessed are they that are not offended; because they submit to that proof, which Almighty God hath given of his truth, and are content to hearken to reason, in despite of all the solicitations of the world, and corrupt nature to the contrary. But still *offended* many will be. Religion will always be spoken against; and the rock on which our hopes are built will continue *a stone of stumbling to the unbelieving and disobedient.*[*] And since we have fair warning that thus it will be, this ought not to dissettle us in our principles, but rather to confirm us in the belief of a Gospel whose truth is manifest even in this particular too. It should awaken our care and circumspection, that, while so many are ready to despise and take offence at Christ and his word, we be not found among them, that contribute to, or give just occasion for it. No, rather let us labor by a more vigorous zeal for God, and unwearied perseverance in well-doing, to put to silence the ignorance and malice of foolish and gainsaying man.

3. Thirdly, It may not be unseasonable upon this occasion, to observe the season proper for miracles. They are necessary to establish new doctrines, and to convert unbelievers; but when alleged for doctrines sufficiently established already; when wrought or boasted of, only among people already possessed with a belief of the points they are made to countenance; when in a manner that seems to fear the being observed, or detected rather, by those of a contrary persuasion; they are then quite out of proper time and place, and do not create faith, so much as suspicion and fraud. Our Lord proved the force of his miracles, by showing their agreement with the predictions, that such should be wrought by the Messias. But the same Lord hath warned us, that *in the last days* there shall be *lying wonders*;[†] and therefore we have reason to believe, that the pretended workers of them in those days are *false prophets and false Christs*. So great a difference there is between the miracles of Christ, which were foretold on purpose that men might believe and be saved by them; and those wonders of a more modern date, which were foretold on purpose that men might not believe, and be seduced by them.

4. Lastly, When St. John Baptist here is said to *prepare the way of the Lord before him*, we should do well to recollect wherein that preparation consisted. And every one in his station, but especially the ministers of the Gospel, who are messengers sent express upon this errand, should be careful to make ready the way to his second, as that harbinger did for his first coming. For the preparations are in both cases the same; making guilty people sensible of their sins, reproving open wickedness, unmasking hypocrisy, beating down spiritual pride; importuning men to repentance, by representing, with a faithful zeal, the horrible mischiefs and dreadful conclusion of a wicked course of life, and the terrors of that Master, who at his coming to purge the floor, will not fail to separate most nicely between the wheat and the chaff, and burn the latter with unquenchable fire. We shall do well to take the Baptist for an example of our conduct too, in giving weight to our doctrines by a life of severe virtue, by boldly rebuking vice, even in the greatest, when duty and a fit opportunity call us to it; and, if by this we fall under their displeasure, suffering with a constancy like his: and, even by our deaths, bearing testimony to God and his truth. These things, duly attended to, would make a mighty change, even in a profligate and profane world. And, as it is our duty (ours especially who are ministers of Christ) to pursue them vigorously: so the blessed effects of reforming mankind are so very many, so very great, as to deserve our daily fervent prayers, that God would promote and succeed the good work. And this our Church hath taught us to recommend very pertinently to the divine favor and assistance in the Collect for this day:

O Lord Jesus Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; grant that the ministers, and stewards of thy mysteries, may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world, we may be found an acceptable people in thy sight, who livest and reignest with the Father, and the Holy Ghost, ever one God, world without end.—*Rev. George Stanhope, D. D.*

---

[*] Luke vii. 18, 19.

[†] Acts xix. 4. John i. 25, 33. Math. iii. 16, 17. Luke iii. 21, 22. John i. 29, 30, 33, 34; iii. 24-28, &c.

[‡] John i. 29, 34.

[§] Theoph in Loc.

[*] John viii. 13.

[†] Gospel for Second Sunday after Epiphany.

[‡] Deut. xviii. 15. Acts iii. 22.

[§] John vii. 31.

[||] John xv. 24.

[*] Acts x. 38.

[†] John x. 41.

[‡] Isaiah lxi. 1. Luke iv. 18, 21.

[§] John vii. 48, 49.

[||] Psalm xxv. 8, 9, 14. Isaiah lvii. 15. lxvi. ii. 5.

[¶] Isaiah viii. 14; xxviii. 16. Psalm cxviii. 22. 1 Pet. ii. 6-8. Isaiah liii. 2, 3.

[**] Verse 7. Luke vii. 24.

[††] Luke vii. 29, 30, 33.

[*] 1 Peter ii. 8.

[†] Matt. xxiv. 24, 26.

GOD'S PROVIDENCE.

Because "God's never-failing providence ordereth all things both in heaven and earth," (Col. 8th Sun. after Trin.,) we should each of us be content with our lot in life. If we see it not now, we shall see it hereafter, that we have been born into the world at such a time, and placed in such a station, as is most fit for us. A general, in the day of battle, marshals his men as he sees proper; and God, who is infinitely wise, and sees all things from the beginning to the end, knows infinitely better what circumstances and station suit us. And as different men have different talents, we have this assurance, that if we seek an interest in Christ Jesus, one talent will be improved and made as acceptable as ten talents. Surely "the lines are fallen unto us in pleasant places; yea, we have a goodly heritage." (Ps. xvi. 6.)

This doctrine of a Providence not only reconcileth us to our station in life, but to all the evils incident to it. When afflictions press upon us, let us not think the universe to be a state of confusion, disorder, and anarchy; that the governor thereof is a cruel being; but let us remember "Jehovah reigneth." The very nature of God is to do good to all his creatures at all times. "Whom the Lord loveth he chasteneth." (Heb. xii. 6.) "No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." (Heb. xii. 11.) In affliction God is present with us; let us then exult and rejoice, in the language of the prophet: "Although the fig-tree should not blossom, nor fruit be found in the vine; though the labor of the olive should fail, and the field should yield no meat; though the flocks should be cut off from the fold, and there shall be no herd in the stall; yet will I rejoice in the Lord, I will joy in the God of my salvation." (Hab. iii. 17, 18.)

With respect to the appearance of moral evil and disorder in the world, be not dismayed, "Jehovah reigneth." The good are sometimes depressed, and the bad triumphant; but all these things adorn the drama and contrivance of God's providence; "He hath made every thing," saith Solomon, "beautiful in his season." (Eccles. iii. 11.) Outward providences are often indiscriminate in this world, and we must not judge of men from them, but refer all to the day of judgment. The book of Job shows this. And who that saw David among the flocks, among the rocks and the dens, would have said that he was the prince chosen of God? Who that saw Moses in the ark of bulrushes on the Nile, would have said that he was to be the leader and lawgiver of Israel? Who that beheld Nebuchadnezzar in his palace, would have supposed him to be sentenced to live among the beasts? And who that beheld our Lord a babe in the manger in the form of a servant, would have believed that he was the master of nature, judging from his appearance only? But God judgeth not as man judgeth. He sent Sennacherib the rod of his anger against Israel: "O Assyrian, the rod of mine anger, I will send him against an hypocritical nation, and against the people of my wrath, to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so;" (Is. x. 5-7;) that is, he does not think himself a mere man, a mere instrument in the hand of God. God bringeth order out of confusion. Satan ruined us in Eden: Christ has made us triumph by his sufferings in Gethsemane and on Calvary.

Lastly, let us remember, as Christians, that God's good providence has not only attended us at our birth, and through life, but that even in death, "Jehovah reigneth." Providence will cheer and support us in our last moments; for the Lord reigneth a king for ever. Fear not, then, believer; the dominions of the dead are part of God's kingdom: this world and the next, time and eternity, death and the grave, have all emblazoned on them, in legible characters, "The Lord reigneth." When we go through the dark valley, he will be with us. We cannot go but where God is. All things are full of God; and being his children, around us for ever will be infinite love, and underneath us everlasting arms.—*Rev. E. Strickland.*

DEPENDENCY OF CREATION ON GOD.

It is far more impossible for a creation to subsist without God, than for light to subsist without the sun. His fiat made them, and his fiat can unmake them again. Yea, he put his everlasting arms under them, and immediately raised them out of nothing, and holds them up in their beings. If he should take his everlasting arms from under them, they would lose their beings again, and presently drop down to nothing. As, take a stone from off the ground, so long as you hold it, it will keep up; but let go your hold, and of itself it will fall down to the ground again, from which you took it. So here, God took us out of nothing: so long as he preserves us and holds us up, we subsist; but if he let go his hold, alas! in the twinkling of an eye we are where we were at first, in nothing.—*Bp Beveridge.*

Knowledge, you must remember, is the fruit of patient observation and study, not of spontaneous growth.—*Leifchild.*

TROY EPISCOPAL INSTITUTE.

THE next, or Fall Term of this Institution will commence on Monday, November 2. Applications for admission may be made to either of the Prudential Committee, J. D. Dickinson, Stephen Ross, George Gould, Esqs., Troy; to the Principal, the Rev. W. F. Walker, at the Institute; or to J. W. Mitchell, Esq., 23 Nassau street, New York.

Troy, Oct 1, 1840—tf

YEAR OF THE CHURCH.

THE Year of the Church, hymns, and devotional verse, for the Sundays and Holy days of the Ecclesiastical Year, with brief explanations of their design and origin. By the Rev. C. M. Butler, 1 vol. 12mo.—Price 50 cents.

Nov 7. SWORDS, STANFORD & CO.

ST. PAUL'S COLLEGE.

THE next session of the Preparatory School of St. Paul's College, under the direction of the Rev. W. A. Muhlenberg, will commence on the first Monday in October.

The duties of the College will be resumed at the same time. Address the Rector or Secretary, College Point, L. I. Sept 12.

CHURCH ORGANS AND PARLOR ORGANS.

HENRY ERBEN, No. 172 Centre-street,

offers for sale

ELEVEN CHURCH AND PARLOR ORGANS.

varying in price from $350 to $1,000, which he will dispose of on accommodating terms. Oct 10—tf

MRS. LINCOLN PHELPS' INSTITUTE,

AT RAHWAY, NEW-JERSEY.

THE Fall Term will commence on the first Wednesday in November. Aug. 29—tf

MISSES EDWARDS'

BOARDING AND DAY SCHOOL FOR YOUNG LADIES.

New Haven, Connecticut.

THE Winter term of this School will commence on Thursday, the 1st of October. Cards of terms will be furnished on application, and references given.

New Haven, Sept 24, 1840.

THEOLOGY FOR THE PEOPLE.

Just published and for sale by D. BRUNNER, *No 1, N. Charles street, Baltimore, at the Protestant Episcopal Book Depository,*

A PLAIN and Practical System of Divinity for the People, in a series of Sermons founded upon the Church Catechism; by J. P. K. HENSHAW, D. D., Rector of St. Peter's Church, Baltimore.

P. S. The Banner of the Cross, Episcopal Recorder, Philadelphia; and Southern Churchman, Richmond; will please insert the above to the amount of one dollar, and charge to the publisher.

Oct. 3—tf

DR. JARVIS' SERMON.

THE Long Home of Man, a Sermon, by the Rev. Samuel F. Jarvis, D. D.—Price 10 cents.

For sale by

Nov 7. SWORDS, STANFORD & CO

NEW BOOKS.

DISCOURSES on the Catechism of the Protestant Episcopal Church, by the Rev. Dr. Henshaw, $2 50. Christ to Return, a series of lectures by the Rev. G. E. Hare, with an Introductory Essay, by Bishop Ives, 50 cents.

Caswell's America and the American Church, 50. Preparing for the press, The Clergyman's Companion, to be re-arranged and comprised in a portable volume, by the Rt. Rev. Bishop Ives.

SWORDS, STANFORD & CO.

Oct 24

DELAWARE ACADEMY.

REV. DANIEL SHEPARD, A. M., *Principal.*

MRS. EMELINE P. TEN BROECK, *Preceptress.*

THIS flourishing institution is located in the delightful village of Delhi, Del. Co., 65 miles west from Catskill, in the midst of a country noted for its healthy climate. It has two departments, male and female, both which are under the superintendence of the Principal. The course of instruction is intended to be *thorough* and *practical*, and is designed to qualify the student for admission into College, or for the business of active life. It embraces the Classics, Mathematics, French, and the common and higher branches of English education. To those who desire it, instruction will be given in Music and Painting. The Academy is furnished with a Library and Apparatus.

TERMS.—In consequence of the funds with which the institution is endowed the price of tuition, for any or all the branches, is fixed at $3 50 per term of 14 weeks.

Board can be procured from $1 50 to $1 75 per week. A limited number of male pupils may be received under the immediate charge of the Principal for $100 per annum, including tuition, board, &c.

The morals of the pupils will, at all times, be carefully guarded. Students may be admitted any time during the term.

The following is from the former President of Washington College:—"Mr. Shepard has passed through the regular course of studies in this institution, with an excellent character both as a scholar and a gentleman of correct moral principles and religious deportment, and is every way qualified for the education of youth."

Any other information respecting the institution will be given on application to the President or Principal.

AMASA PARKER, President.

SAMUEL GORDON, Sec'y. April, 1840.

PORTRAIT OF BISHOP WHITE.

A COPY of the splendid engraved portrait of Bishop White, executed by one of the first artists in Europe, is now to be seen at the store of the subscribers, with whom, also, the subscription book has been left. Price of Proofs $12, Prints $8.

SWORDS, STANFORD & CO.

Oct. 31, 1840.

ENGLISH, CLASSICAL, AND RELIGIOUS EDUCATION.

THE Rev. Robert Wm. Harris has for upwards of six years past received into his family a select number of pupils, of whose English, Classical and Religious Education, preparatory to their admission at college, he has taken the charge.

Three vacancies have now occurred, which he desires to fill with boys of good dispositions under the age of thirteen years.

Children intrusted to his care, are circumstanced, in most respects, as they would be at home, subjected to the supervision of their parents, and under the instruction of private tutors.

His place of residence, White Plains, Westchester Co., N. Y., a very pleasant and healthy village, is distant 27 miles from the city.

TERMS—$200 per annum, inclusive of every expense of board and tuition. The French language an extra charge. Any additional information, with circulars containing references, may be obtained on application, by letter, to Mr. Harris. Oct 3—tf

R. S. H. GEORGE,

THEOLOGICAL and Sunday School Bookseller, No. 26 South Fifth street, *Philadelphia*,—Agent for THE CHURCHMAN and Protestant Episcopal Sunday School Union

March 28. tf

MRS. T. L. BOORAEM informs her friends and the public, that she will give lessons on the Piano and Guitar, and in Singing, at the residence of pupils, in schools, or at the house of her father, the Rev. Dr. Lyell, 77 Anthony-street, where applications may be made for her services. Sept. 5.

THOMAS D. GILLESPIE, Sexton of Christ Church, and Undertaker, furnishes every article requisite for funerals, on reasonable terms. References to almost all the Episcopal clergy of the city. No. 525 Pearl-street. Orders promptly attended to.

July 9, 1840.—y

TO THE CLERGY.

D. APPLETON & CO., 200 BROADWAY,

RESPECTFULLY invite clergymen and others visiting the city, to call and examine their extensive assortment of THEOLOGICAL BOOKS which they offer at very low prices. Amongst their recent importation will be found Owen's Exposition of the Hebrews, a new edition, 4 vols. 8vo; Calvin's Commentary on the Psalms, 3 vols. 8vo; The Works of Dr. John Downe, 6 vols. 8vo; The Preacher's Manual, by S. T. Sturtevant, 1 thick vol. 8vo; Warburton's Divine Legation of Moses, 2 vols. 8vo; Dr. Pye Smith's Testimony of the Messiah, 3 vols. 8vo; Lewis' Antiquities of the Hebrew Republic, 3 vols. 8vo; the complete Practical Works of Richard Baxter, 4 vols. imperial 8vo; Adams' Exposition of the Second Epistle General of St. Peter, 1 vol. imperial 8vo; The Complete Works of Isaac Barrow, 8 vols. 8vo, Oxford; Greenhill's Exposition of Ezekiel, 1 vol. imperial 8vo; The Works of Bishop Bull, 8 vols. 8vo, Oxford; Brown's Compendious History of British Churches, 2 vols. 8vo; The Works of Richard Hooker, 2 vols 8vo; Bloomfield's Critical Digest of Sacred Annotation on the New Testament, 8 vols 8vo; Bogue and Bennett's History of Dissenters, 2 vols. 8vo; The Works of Bishop Horne, 4 vols. 8vo; Dr. Hale's Analysis of Chronology, Prophecy, &c., 4 vols. 8vo; The Complete Works of Bishop Hurd, 8 vols. 8vo; Serle's Horæ Solitariæ, 1 vol. 8vo; The Works of Bishop Reynolds, 6 vols. 8vo; Seiler's Biblical Hermeneutics, 1 vol. 8vo; The Works of the Rev. Charles Leslie, 7 vols. 8vo, Oxford; Stillingfleet's Origines Britannicæ, 1 vol. 8vo. Also, the Works of Butler, Hopkins, Leighton, Horseley, Hervey, Leland, Jones, Paley, Romaine, John Scott, Skelton, Sherlock, &c., &c. May 2—tf

JOHN MORISON, Sexton of St. John's Chapel, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them—

All applications for Interments in their ground must be made to him from 10 A. M. to 3 P. M., at Trinity Church Vestry office, and at other hours at his house, No. 17 Clarkson street, near Hudson street. Jan. 25

PUBLISHED, AND FOR SALE BY THE

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION,

DEPOSITORY, No. 28 ANN STREET, NEW YORK.

BOOKS OF INSTRUCTION.

Union Primer, per hundred,	$4 00
Prot Epis S S Books, No. 1, per hundred,	1 75
" " " 2, "	2 00
" " " 3, "	2 75
" " " 4, "	5 50
Questions on the S S Books, "	6 50
First Truths, "	3 00
Catechism No. 1, (Scripture Catechism,)	1 75
Catechism No. 2, (Catechism broken into short questions and answers,) "	3 00
Catechism No. 3, (Catechism enlarged by Bish Hobart,) stiff covers, "	12 50
Catechism No. 4, (by Cuming,) "	6 00
Lloyd's Catechism on the Evidences of the Bible,	4 00
Church Catechism, "	1 50
Manual of Short Prayers for Children,	2 75
Duty to God, "	0 50
Church Primer, "	1 75
Sunday-school office of devotion,"	3 00
Sunday-school Psalms and Hymns,	8 00
Harmony of the Creeds, "	3 00
Questions on the Book of Common Prayer,	3 00
Collects from the Prayer Book, "	3 00
Questions on the Collects, "	11 00
Catechism on the Collects, "	36 00
Epistles and Gospels from the Prayer Book,	10 00
Questions on the Epistles and Gospels, 2 parts,	11 00
Bible Companion, 2 vols., "	60 00
Quest. on St. Matthew, part 1, stiff covers,	12 50
" " 2, "	12 50
" " 3, "	12 50
" The Acts, 1, "	12 50
" " 2, "	12 50
" " 3, "	8 00

A discount of 25 per cent. from the above prices is allowed to Sunday-schools auxiliary to the Union.

LIBRARY BOOKS.

The PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY 63 vols. 18mo.—nett price 20 cents each.

The JUVENILE LIBRARY, 5 vols. 32mo.—nett price 15 cents each.

Address all orders for Books, and all remittances, to

JOHN W. MITCHELL, Treasurer, or

DANIEL DANA, Jr., Agent.

Union Depository, 28 Ann st.

New York, May 1, 1840.

THE CHURCHMAN

Is published for the Proprietors, by JAMES A. SPARKS, No. 111 Nassau-street, at Three Dollars per annum, in advance.

☞ No subscription will be discontinued until arrearages are paid.

AGENTS.

Rev. Charles Burroughs, D. D.	Portsmouth, N. H.
George M. Marsh,	
Charles Stimpson, jun.	Boston, Mass.
Charles Burnett, jr.	Providence, R. I.
Joseph Wait,	Burlington, Vt.
Frederick Sill,	Middletown, Con.
Sidney Babcock,	New Haven,
A. R. Park,	Hartford, "
Joseph C. Sistare,	New London, "
W. C. Little, Esq.	Albany, N. Y.
Z. Clark,	Troy, "
Alexander Walsh, Esq.	Lansingburgh, "
David C. Neefus, P. O.	Hudson, "
Ira Dubois, Esq.	Catskill, "
Jacob Van Ness, Esq.	Poughkeepsie "
William Purdy,	Newburgh, "
Thomas C. Miller,	Auburn, "
Josiah Tiffany,	Utica, "
S. Barnard,	Buffalo, "
F. T. Parsons,	Goshen, "
A. S. Green, Esq P. M.	Watertown, "
R. S. H. George, Bookseller, 26 South Fifth street,	Philadelphia
Archibald M'Elroy,	do.
D. Brunner,	Baltimore, Md.
J. Biscoe, Post Office,	Chaptico, "
Rev. S. C. Davis,	Charlotte Hall, "
Wm. W. Johnston, Esq., P. M.	Princess Ann, "
Bell & Entwistle,	Alexandria, D. C.
George Rowland, Esq.	Norfolk, Va.
Joseph Gill,	Richmond, "
A. E. Miller,	Charleston, S. C.
Rev. E. E. Ford,	Augusta, Ga.
Ruffin Smythe,	Randolph, Tenn.
Rev. J. T. Wheat,	Nashville, "
John W. Jones,	Louisville, Ky.
William Jucho,	Lexington, "
Arius Nye,	Marietta, Ohio.
Lewis Handerson,	Cleveland, "
Rev Richard Bury,	Cleveland, "
Henry H. Hoffman, Post Office,	Quincy, Ill.
P. E. Demill, Esq.	Detroit, Michigan.
Rev. Samuel R. Crane,	Niles, "
H. V. Raymond,	Mobile, Ala.
Thomas Peters,	St. Louis, Mo.
Brevoort Butler,	Natchez, Miss.